



# A TABLE

of the Sermones or homelies, contained in this  
presente volume.

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1555  
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FINIS.

Our most noble **C** The Preface,



**H**e bynges moste excellent ma-  
 jestie, by the prudent aduise of  
 hys moste deere beloved vncle,  
 Edwarde Duke of Somerset,  
 Governour of his maiesties per-  
 sone, and Protectour of all hys  
 highnes Realmes, Dominions  
 and Subiectes, with assistance of  
 his moste honorable Counsaill, moste graciously  
 consideringe the manifold enormities, whiche here-  
 tofore haue crept into his graces Realme, through  
 the false usurped power of the Bishoppe of Rome,  
 and the hugodly doctrine of his adherentes, not on-  
 ly vnto the greates decaye of Christian religion, but  
 also (if Gods mercy serue not) vnto the vtter destruc-  
 tion of innumerable soules, whiche, through hyper-  
 crysy and pernicious doctrine were seduced, and  
 broughte from honoryng of the alone, true, liuyng,  
 and eternall God, vnto the worshipping of creatu-  
 res, yea, of stockes and stones, from doynge the com-  
 mandementes of God, vnto volutarye workes and  
 phantasies inuited of men, from true religion, vnto  
 Popishe superstitions: consideringe also, the ear-  
 nest and seruent desire, of his dearely beloved Sub-  
 iectes, to bee deliuered from all errors and super-  
 stitions, and to bee truly and faithfully instruc-  
 ted in the deere worde of God, that liuely foode of  
 mans soule, whereby they maye learne vnfainedly,  
 and accordyng to the mynde of the holy ghooste, ex-  
 pressed in the scriptures, to honer God, and to serue  
 their

## THE PREFACE.

their Kyng, with all humilitie and subiection, and  
 Godly and honestly, to behaue thesm selves toward  
 all men: Again calling to remembraunce, that the  
 next and moſte ready waie, to expell and auoid, as  
 well all corrupte, vicious and vngodly liuing, as  
 also erroneous doctrine, tending to Superſtition,  
 and Idolatrie, & cleerly to put a waie all cōtention,  
 whiche hath heretofore riſen, through diuerſitie of  
 preaching, is the true ſetting furthe, and pure de-  
 claring of Gods worde, whiche is the principall  
 guyde and leader vnto all Godmeſſe and vertue:  
 Finally, that all Curates, of what learning ſoever  
 they be, ſhould haue ſome Godly and fruitful leſſons  
 in a readines, to reade and declare vnto their pa-  
 rishioners, for their edifying, inſtruction, and comfort  
 hath cauſed a booke of Homilies, to be made and  
 ſet furthe, wherein is contained certain wholeſome  
 and Godly exhortations, to moue the people to ho-  
 nor and worſhippe almighty God, and diligently  
 to ſerue hym, euery one according to their degree,  
 ſtate, and vocation: the ſame Homilies his Ma-  
 ieſtie commaunded and ſtraightly chargeth, all  
 Perſones, Curates, Vicars, and all other, hauing  
 ſpiritual cure, euery ſecond ſonne in the pere, at high  
 Maſſe, when the people be moſt gathered together  
 to reade and declare to their parſhioners, plainly,  
 and diſtinctly in ſuche order, as they ſtand in the  
 booke, (excepte any Sermon bee preached) and then  
 for that cauſe onely, and for none other, the reading  
 of the ſaid Homilies, to be diſſerued vnto the next  
 Sabbath folowynge: And when the ſoſetained booke  
 of Homilies is readde ouer, the Kynges Maieſties  
 pleaſure

pleasure is, that the same be repeated a rebbe again,  
in suche like sort, as was before prescribed, unto  
furthe tyme, as his graces pleasure shall further be  
known, in this behalfe.

**W**HICH his maiestie commaundeth, that the said  
Ecclesiasticall persones, vpon the firste holy daie,  
falling in the weeke tyme of euery quarter of  
the yere, shal recorde his Inuincions open-  
ly, and distinctly to the people, in

maner and forme in the same

expressed: And vpon eue-

ry other holy and

festiual daie

through

the

pers.

likewise

falling in the

weeke tyme, they shall

recite the pater noster, the ar-

ticles of our faith, and the tenne

commandementes in English open-

ly before all the people, as in the

said Inuincions is spe-

cified: that all degrees

and all ages, may

leue to

knowe God, and to serue

him, according to his

holy wordes.

**ADDED.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

**Item.**

# **A fruitfull exhortation to the reading and knowledge of holy scripture.**

The prayer of holy scripture.



The perfection of holy scripture.

The knowledge of holy scripture is necessary.

Who who the knowledge of holy scripture is sweet and pleasant.

Who be enemies to holy scripture.

An apt Christian, declaring of who the scripture is abhorred.

And a Christian man, there can be nothing, either more necessary, or profitable, then the knowledge of holy scripture: forasmuch as it is contained Gods true and cleere teaching, such his glorious and almighty dunctie. And there is no craft, nor doctrine, necessary for our justification, and everlasting salvation, but that is, (or maie be) drawn out of this fountain, and wells of truth. Therefore as many as be desirous, to enter into the right and perfect will vnto God, must apply their myndes, to knowe holy scripture, without the which, they can neither sufficiently knowe God and his will, neither their office and dunctie. And as drynke is pleasant to them, that be drye, and meat to them that be hungry: so is the reading, hearing, searching, and studying of holy scripture, to them that be desirous to knowe God of themselves, and to do his will. And such persons, they do lothe and abhorre the earthly knowledge, and foode of Gods word, that be drowned in worldly vanities: that they neither see, nor knowe any Godlines: for that is the cause why they abuse suche vanities, rather then the true knowledge of God. As they that are like of an vnder, what euer they eate or drynke (though it be sweet, or pleasant) yet it is as bitter to them, as wormewood: not for the bitternesse of the meat, but for the corrupte and bitter humour, that is in their stomacke and mouth: euen so is the sweetenesse

TO THE SCRIPTURE

Wretchedness of God in whose bitterness of it self, but  
 only but them that have their myndes corrupted  
 with long custome obduracy and love of this world.  
 Therefore forsaking the corrupting of carnal  
 wills, which are not, but for the sake of all a  
 witness of the heart and sealed by scripturally, whi-  
 che is the food of the soule. Let us diligently search  
 for the wells of life, in the booke of the new and old  
 Testament, and not come to the studying of fables  
 of infinite traditions devised by humane imagin-  
 cles, for our justification and salvation. For in ho-  
 ly scripture, is fully contained, what we ought to do,  
 and what to shewe, what to beleue, what to love,  
 and what to loke for at Gods handes and things. In  
 these booke we shall finde the father, from whom  
 the sonne, by whom, and the holy ghost, in whom  
 all things are created, being and so forth, and  
 these three persons, to be but one God, and one sub-  
 stance. In these booke, we may learne to knowe our  
 selves, how vile and miserable we be, and also to knowe  
 Gods holynesse and his of his selfe, and how he com-  
 munieth his goodnes unto us, and how he puni-  
 sheth our sinnes. We may also in these booke, knowe Gods  
 will and pleasure, as much as (for this present time)  
 is convenient for us to knowe. And (as the great  
 clerk, and Godly preacher saith) The knowledge  
 of God, which is required to salvation of man,  
 is fully conteyned in the scripture of God. For that  
 is ignorance, where there is learning and haue know-  
 ledge that is like a barren and an obdurate  
 man, shall there be no fruit, and no comfort, (prepared  
 of Gods will) to make him afraid, & to mollifye  
 hym

An exhorta-  
 on vnto the  
 diligent ree-  
 dyng, hear-  
 yng, & sear-  
 ching of the  
 holy scriptu-  
 res.

March. iiii.

The holy scrip-  
 ture is a safe  
 light, which  
 sheweth the way  
 to our salu-  
 tion, and  
 what we  
 ought to  
 do, and  
 what we  
 ought to  
 be.

March. iiii.  
 Luke. xi.  
 Iohn. viii.  
 I. i. xix.

March. iiii.  
 Luke. xi.  
 Iohn. viii.  
 I. i. xix.

March. iiii.  
 Luke. xi.  
 Iohn. viii.

March. iiii.  
 Luke. xi.  
 Iohn. viii.

# AN EXHORTATION

Which shall be opened unto you in this world  
 that there find relief in the pynnes of eternal life;  
 to his great consolation & comfort. He that is wound-  
 ed by the devil unto death, shall find there, medi-  
 cine, whereby he may be healed again, but to heal the  
 If it be requisite to teach any truth, or to repone false  
 doctrines, to rebuke any vice, to commend any vertue,  
 to give good counsel, to comfort, or to exhort, or to  
 be any other thing requisite for our saluation, all  
 these things (saith the Holy Ghost) we may learn  
 plentifully of the scripture. There is, (saith Judge  
 this abundantly enough, both for men to ease, and  
 children to nurse. There is, whatsoever is comen-  
 dable in all ages, and of all degrees, & to all of men.  
 These books therefore, ought to be much in our ha-  
 nds, in our eyes, in our eares, in our mouthes, but  
 above all in our hearts; for the scripture of God  
 is the perfect wisdom of our soules, the heavenly and  
 happy way of it, highly dwelled, sanctifieth vs, and  
 maketh vs holy, free of all uncleanes; it is a light  
 lantern, we are made to walk in; a constant, & per-  
 petual instruction, & saluation; it giveth wisdom  
 to the humble, & lowly hearted; it comforteth, maketh  
 glad, cheere, and cheereth our consciences; it is a  
 more excellent wisdom, treasure, then any golde, or  
 precious stone; it is more sweet, then honey, or hon-  
 eycombe; it is called the best part, which is said to  
 chole, for so hath in it, eternallyng comforte. The  
 wordes of holy scripture, be called wordes of wis-  
 dom, & life; for they be Gods instruction, & saluation  
 for the same purpose. They have power to comforte  
 through Gods promise, & they be effectual, through  
 Gods

What com-  
 munion and  
 professe, the  
 knowledge  
 of holy scrip-  
 ture bringeth

What scrip-  
 ture bringeth  
 sufficient bo-  
 nities, for an  
 earnest, and  
 diligent study  
 of the same

Math. iiii.  
 Luke. xi.  
 Ihon. xvii.  
 Psalm. xix.

What com-  
 munion and  
 professe, the  
 knowledge  
 of holy scrip-  
 ture bringeth

Luke. x.  
 Ihon. vi.  
 Collos. i.

# AN EXHORTACION.

Gods assistance: And, (beyng receyued in a faithfull harte) they haue euer an heauely spiritual working in them, they are lively, quicke and mightie in operation, & sharper then any two edged swourde, and entereth throught, euen vnto the diuinding a sonder of the soule, and the spirite, of the ioyntes, and the mary. Chyſte calleth him a wyſe builder, that buildeth vpon his woozde, vpon his ſure and ſubſtanciall foundation. By this woozde of God, we ſhalbe iudged: for the woozde that I ſpeake, (ſaith Chyiſt) is it, that ſhal iudge in the laſte day. He that keepeth the woozde of Chyiſt, is promiſed the loue and fauor of God, and that he ſhalbe the manſion place or temple of the bleſſed Trinitie. This woozde, whoſoeuer is diligēt to reade, and in hys harte to printe that he readeth, the great affecciō to the tranſitorie thinges of this world, ſhalbe miniſhed in him, and the great deſire of heauely thinges, (that be therein promiſed of God) ſhal encrease in him. And there is nothing, that ſo muche eſtabliſheth our faith, & truſt in God, that ſo muche conſeruethe innocencie, & putenes of the harte, and alſo of outwarde godly life & conuerſacion, as continual reading & meditation of Gods woozde. For that thing, which (by perpetual vſe of readynge of holy ſcripture, and diligent ſearchynge of theſame) is depely printed, & graue in the harte, at length turneth almoſte into nature. And mozeouer, the effecte and vertue of Gods woozde, is to illuminate the ignoraunte, & to geue moze light vnto them, that faithfully and diligently reade it, to comfort their hartes, & to encourage them to perſeuere that, which of God is commanded. It teacheth pa-

Hebre. (iii.

Match. vii.

Ihon. xii.

Ihon. xiiii.

D. J.

ciencie

i. Reg. xiiii

ii. Para. xx.

i. Cor. xv.

i. Ihon. v.

Who profite

moſte in rea-

dyng Gods

woorde,

clence in all aduerſitie, in proſperitie, humblenes:  
 what honoꝝ is due vnto God, what mercy & chari-  
 tie, to our neighboꝝ. It geueth good counſail in all  
 doubtfull thinges. It ſheweth, of whome we ſhall  
 loke foꝝ ayde and helpe in all perils, and that God  
 is the onely geuer of victoꝝy, in all battailles, & tem-  
 ptaciōs of our enemies, bodiely and ghoſtely. And  
 in readyng of Gods woꝝde, he moſte proſſiteth not  
 alwaies, that is moſt ready in turnyng of the boke,  
 oꝝ in ſaiyng of it without the booke, but he that is  
 moſte turned into it, that is moſte inſpired with the  
 holy Ghoſte, moſte in his hart and lyfe, altered and  
 tranſſoꝝmed into that thyng, whiche he readeth: he  
 that is daily leſſe and leſſe pꝝoude, leſſe pꝝefull, leſſe  
 couetous, and leſſe deſtrous of woꝝldly & vaine plea-  
 ſures: he that daily (foꝝſaking his old vicious life)  
 encreaſeth in vertue, moꝝe & moꝝe. And to be ſhoꝝte,  
 therd is nothyng, that moꝝe mainteineth Godlines  
 of ꝑ mynde, & expelleth vngodlineſſe, then doeth the  
 continuall reading, oꝝ hearing of Gods woꝝde, if it  
 be toynd with a godly mynd, and a good affection  
 to knowe & folowe Gods wil. foꝝ without a ſynge  
 eye, pure intent & good mynde, nothyng is allowed  
 foꝝ good befoꝝe God. And on the otherſide, nothing  
 moꝝe obſcureth Chriſte, and the gloꝝy of God, noꝝ  
 induceth moꝝe blindeneſſe, and al kyndes of vices,  
 then doth the ignoꝝaunce of Gods woꝝde. If we  
 profeſſe Chriſte, why be we not aſhamed to be ignoꝝ-  
 raunt in his doctrine: ſeyng that euery mā is aſha-  
 med, to be ignoꝝant in that learnyng, whiche he pro-  
 feſſeth: That man is aſhamed, to be called a ꝑhilo-  
 ſopher, whiche readeth not the bookes of ꝑhiloſo-  
 phie,

Eſaie. v.

Matt. xxii.

i. Cor. xiiii

What incom-

modities, the

ignoꝝaunce of

gods woꝝde

lyngeth.

# AN EXHORTACION.

phie, and to be called a Lawyer, an Astronomer,  
 or a Philosophie, that is ignorant in the booke of  
 Lawe, Astronomie, & Philosophie. How can any man  
 then say, that he professeth Christ, and his religion,  
 if he wil not applie hymself, (as farfurthe as he can  
 or maye conueniently) to reade and heare, and so to  
 knowe the booke of Christes Gospel and doctrine.  
 Although, other sciences be good, and to be learned  
 yet no mā can denye, but this is the chiefe, & passeth  
 all other incomparable. What excuse shal we ther-  
 fore make, (at þ laste day befoze Christ) that delight  
 to reade, or heare mānes phantasies and inuencions  
 more then his moste holy Gospell, and wil fynde no  
 tyme to do that, whiche chiefly (aboue all thynges)  
 we should do, and will rather reade other thynges,  
 then that, for the whiche, we oughte rather to leaue  
 reading of al other thinges. Let vs therefore applie  
 our selves, as farfurth as we cā haue time & leasure  
 to knowe Gods woorde, by diligent hearynge and  
 readyng therof, as many as profess God, and haue  
 faith and trust in hym. But they that haue no good  
 affection to Gods woorde, (to colour this their fa-  
 ulte) alledge commonly, twoo bayne and fained ex-  
 cuses. Some go about to excuse them, by their awn  
 frailnesse, & fearfulnesse, sayng: that they dare not  
 reade holy scripture, lest, through their ignorant-  
 ce, they should fall in to any erroz. Other pretende,  
 that the difficultie to vnderstande it, and the hard-  
 nes therof, is so great, that it is mete to be red, only  
 of clerkes and learned men. As touchyng the fyrst:  
 Ignorance of Gods woorde, is the cause of all er-  
 roz, as Christe hymselfe affirmed to the Sadduces,

Gods woorde  
 excelleth all  
 sciences.

Three excuses  
 dissuadyng  
 fro the know-  
 ledge of gods  
 woorde.  
 The firste.

The seconde.

B.ij. sayng:

TO THE SCRIPTURE

**Matt. xxii.** sayinge: that they erred, because they knewe not the scripture. How should they then escheue error, that will be still ignoraunt? And how should they come out of ignoraunce, that will not reade nor heare that thing, which should geue them knowledge? He that now hath most knowledge, was at first ignoraunt, yet he forbare not to reade, for feare he shulde fall into error: but he diligently redde, lest he should remain in ignoraunce, & through ignoraunce, in error.

AND if you will not knowe the truth of God, (a thyng most necessary for you) least you fall into error: by the same reason you maye then lye still, & neuer go, least (if you go) you fall in the myre, nor eate any good meate, leaste you take a surfet, nor sowe your corne, nor labor in youre occupacion, nor blesse your marchaundise, for feare you lose your sede, your labor, your stocke, and so by that reason, it shoulde be best for you to liue idely & neuer to take in hande, to do any maner of good thing, least peraduenture some euill thyng maye chaunce therof. And if you be afrayed to fall into error, by readyng of holy Scripture, I shall shewe you, how you maye reade it, without daunger of error. Reade it humbly, with a meke and a lowly hart, to the intēt, you maye glorifie God, and not your self, with the knowledge of it: & read it not without daily prayng to God, that he would direct your readyng to good effect, & take vpon you, to expounde it no further, then you can plainly vnderstande it. For (as S. Augustine saith) the knowledge of holy scripture is a great, large, & a high palace, but the doore is very lowe: so that the high and arrogāt man, cānot runne in, but he must stoupe

How mooste  
comodiously  
and without  
all perill, the  
holy scriptu-  
re is to be red

# AN EXHORTACION.

stoupe lowe, and hūble himself, that shal entre into it. Presumpcion and arrogācie, is the mother of all error, & humilitie nedeth to feare no error. For humilitie will onely searche, to knowe the truth, it wil searche, & will conferre one place with another: and where it cannot finde the sense, it wil pray, it wil inquire of other that knowe, and will not presumptuously and rashely define any thyng, whiche it knoweth not. Therfore, the humble man maye searche any truth boldly in the scripture, without any danger of error. And if he be ignoraunte, he oughte the more to reade & to searche holy scripture, to byngge him out of ignoraunce. I saye not naye, but a man maie prosper, with onely hearing, but he may much more prosper, with both hearyng & readyng. This haue I saied, as touching þe feare to reade, through ignoraunce of the persone. And cōcerning the difficultie of scripture, he that is so weake, that he is not able to brooke strong meate, yet he maye sucke the swete and tender mylke, and differre the rest, vntyll he waxe strōger, and come to more knowledge. For God receiueth the learned and vnllearned, & casteth awaie none, but is indifferēt vnto all. And the scripture is ful, aswel of lowe balles, plain waies, and easie for euery man to vse, and to walke in, as alsoo of high hilles and moūtaines, which fewe men can ascende vnto. And who soeuer geneth his mynde to holy scriptures, with diligent studie and seruēt desire, it cannot be, (saith saincte Ihon Chrysostome) that he should be destitute of helpe. For either God almightie will sende him some Godly doctor, to instructe him, as he did to instructe Ennuchus, a no-

Scripture in some places is easie, and in some places hard to be vnderstande.

God leaue no man vntaught, that hath a good wil to knowe his woorde.

B.ij. ble

ble mā of Ethiope, and tresorier vnto Quene Candace, who haupng a great affectio to reade the scripture (although he vnderstode it not) yet for the desire, that he had vnto Gods wooꝝde, God sente hys Apostle Phillippe, to declare vnto him þ true sense of the scripture, that he redde: O els, if we lacke a learned man, to instructe and teache vs, yet God himself from aboue, will geue light vnto our myn- des, & teache vs those thinges whiche are necessary for vs, and wherewe be ignorant. And in another place, Chrysostome saith: that mānes humain and worldly wisdom, or sciēce, nedeth not to the vnder- standyng of scripture, but the reuelaciō of the holy ghoste, who inspireth the true sense vnto them, that with humilitie and diligēce do searche therfore. He that asketh, shal haue, & he that seeketh, shall finde, & he that knocketh, shall haue the doore open. If we reade once, twice, or thise, and vnderstande not, let vs not ceasse so, but still cōtinue readyng, prayng, askyng of other, & so by still knockyng (at the laste) the doze shalbe opened (as saint Augustine saith).

Although many thinges in the scripture, be spoken in obscure misteries, yet there is no thing spokē vnder darke misteries, in one place, but the selfe same thing in other places, is spokē moze familiarly and plainly, to the capacitie, bothe of learned & vnlearned. And those thinges in the scripture that be plain to vnderstande, and necessarie for saluacion, every mans duetie is to learne them, to print them in memorie, and effectually to exercise them. And as for the obscure misteries, to be cōtented to be ignorant in them, vntill suche tyme as it shall please God, to open

How þ know- ledge of scri- pture may be attained vnto

Matth. vii.

A good rule for the vnder- standyng of the scripture.

No mā is ex- cepted fro the knowledg of Gods will.

# AN EXHORTACION.

open those thinges vnto him. In the meane reason; if he lacke either aptnes or opportunitie, God will not impute it to hys folly, but yet it behoueth not, that suche as be apte, shoulde sette asyde readyng, because some other be vnapte to reade: Neuerthelesse, for the difficultie of suche places, the readyng of the whole, ought not to be set a parte. And bryefly to conclude, (as sainct Augustine saith) by the scripture, al men be amended: weake men be strenghtened, and stronge men be comforted. So that surely none be enemies to the readyng of Gods woorde, but suche, as either be so ignoraunt, that they know not how wholsome a thyng it is, or els bee so sycke that they hate the moste comfortable medecine, that shoulde heale them: Or so vngodly, that they would wishe the people, still to continue in blyndnesse, and ignorance of God.

What persons would haue ignorance to continue.

THEYs we haue bryefly touched some part of þe commodities of gods holy woorde, which is one of gods chief & pyncepal benefites, geuen & declared to mankynde, here in earth. Let vs thanke god hartely, for this his greate and speciall gifte, beneficiall fauor, and fatherly prouidence. Let vs bee glad to reciuue this pceious gifte, of our heauenly father. Let vs heare, reade, & knowe, these holy rules, inunctions, and statutes of our Christian religion, & vpon that we haue made profession to God at oure baptism. Let vs with feare, & reuerence laye vp (in the chesse of our hartes) these necessarie and fruitfull lessons. Let vs night and daye muse, and haue meditacion, and contemplacion in them. Let vs ruminare, and (as it were) chewe the cudde, that we maie haue the

The holy scripture is one of gods chief benefites.

The readyng, heare, and fruitfull studyinge thereof by scripture. Psalm. i.

Swete

sweete p̄use, spirituall effect, mary, hony, kernell, ta-  
 ste, comfort, and consolacion of them. Let vs stape,  
 quiet, and certify our consciēces, with the moste in-  
 fallible certaintie, truthe, and perpetual assuraunce  
 of them. Let vs praye to God, (the onely aucthoꝝ of  
 these heauenly meditacions) that we maye speake,  
 thynke, beleue, liue, and depart hence, accordyng to  
 the wholsome doctrine, and verities of them. And  
 by that meanes, in this worlde we shal haue Gods  
 protection, fauor, and grace, with the vnpeak-  
 able solace of peace, and quietnesse of con-

science: And after this miserable life,

we shal enioye the endlesse blisse

and glozie of heauē, which,

he graunt vs all, that

died for vs all, Je-

sus Chyiste, to

whome,

with the fa-

ther, and holy Ghost,

be all honoz and glozie,

bothe nowe and euerlastingly.

20

AMEN.

21

Can

**An homelie of the miserie of all man-  
kynnd, and of hys condemnation to deaeth  
euerlastyng, by hys awne synne.**



**T**he holy ghost, in wytyng the holy  
scripture, is in nothing more dili-  
gent, then to pulle dounc mannes  
vainglozy, and pryde, whiche, of all  
vices, is most vniuersally grafted  
in al mankynnd, euen from the first  
infeccion of our first father Adam.

And therfoze, we reade in many places of scripture,  
many notable lessons against this old rooted vice,  
to teache vs the molste commendable vertue of hu-  
militie, how to knowe our selves, and to remembre,  
what we be of our selves. In the boke of Genesis, al  
mighty god geueth vs al, a title & name in our gre-  
at ground father Adā, which ought to admonish vs  
al, to confidre what we be, wherof we be, frō whence  
we came, & whether we shal, sayng thus: in þ sweat  
of thy face, shalt thou eate thy bzead, til thou be tur-  
ned again into the ground: for out of it wast thou ta-  
ken, in as much as þ art dust, & into dust shalt thou  
be turned again. Here (as it wer in a glasse) we may  
learne to know our selves, to be, but ground, earth, &  
ashes, & that to earth and ashes, we shal returne.

**A L S O,** the holy patriarche Abrahā, did well re-  
membze this name and title, dust, earth, and ashes  
appoynted and assigned by God, to all mankynnde;  
and therfoze he calleth hymself by that name, when  
he maketh his earnest pzaier for Sodom and Go-  
more. And we read, that Judith, Hester, Job, Hiere-  
mie, with other holy men and womē, in the old Te-

Gene. iii.

Judith. iiii.  
and. ix.  
Job. xlii.  
Hierem. vi.  
and. xxv.

C.).

stament,

Sapient. vii

Esaie. xl

Iob. xii.

flament, did vse sacke cloth, and to cast dust and ashes, vpon their heddes, when thei bewailed their synfull liuyng. They called & cried to God for help and mercie, with suche a ceremonie of sacke cloth, duste and ashes, that thereby thei might declare to the whole worlde, what an humble and lowly estimation thei had of themselves, & how well thei remembred their name & title aforesayd, their vile, corrupte fraile nature, dust, earth, and ashes. The booke of wisdom also, willing to pul doune our proude stomackes, moueth vs diligently to remembre our mortal and earthly generacion, which we haue all of hym, that was firste made, and that all men, as well kynges as subiectes, come into this worlde, and go out of the same in lyke sort, that is, as of our selues full miserable, as we maye daily see. And almighty God commaunded hys prophet Esaie, to make a proclamation, and cris to the whole worlde: and Esaie asking, what shall I crie? The Lorde answered, cric, that all fleashe is grasse, and that al the glory of man therof, is but as the flour of the felde: whē the grasse is withered, the flour falleth away, when the wynd of the lorde bloweth vpon it. The people surely is grasse, the which dyeth vp, and the flour fadeth away. And the holy prophete Job, hauyng in himself great experience of the miserable and sinful estate of man, doth open the same to þe worlde, in these wordes: man (saith he) that is bozne of a woman, liuyng but a short tyme, is ful of manifold miseries, he spryngeth vp like a floure, & fadeth again, vanyshyng away, as it were a shadowe, and neuer continueth in one state. And doest thou iudge it mete, (o Lorde

To be) to open thyn eyes vpon ſuche a one, and to  
 bring hym to iudgement with thee: Who can make  
 hym cleane, that is conceived of an vncleane ſeede:  
 And all men of their euillneſſe and natural proneſſe,  
 were ſo vniuerſally geuen to ſynne, that (as the ſcrip-  
 ture ſaith) God repented that ever he made mā. And  
 by ſynne, hys indignacion was ſo muche prouoked  
 againſt the worlde, that he drowned all the worlde  
 with Noes ſhould (except Noe hymſelf, and hys little  
 houſhold.) It is not without greate cauſe, that the  
 ſcripture of God, dooth ſo many tymes call all men  
 herein this worlde, by this woordes: yea, O thou  
 pearch, pearch, pearch, ſayth Ieremie: heare þ worde  
 of the lorde. This our right name, vocacion, & title,  
 pearch, pearch, pearch, pronounced by the prophete,  
 ſheweth what wee bee in deede, by whatſoever other  
 title, title, or dignitie, men do call vs. Thus he pla-  
 inly named vs, who knoweth beſt, both what we be  
 and what we ought of right to be called. And thus  
 he deſcribeth vs, ſpeakynge by hys faithfull Apoſtle  
 Paul: all men, Jewes, and Gentiles, are vnder  
 ſyn; ther is none righteous, no; not one: ther is none  
 that vnderſtandeth, there is none that ſeketh after  
 God, thei are al gone out of the way, thei are al hy-  
 profitable, ther is none that doth good, no; not one:  
 thei throte is an open ſepulchre, with thei tēgues  
 they haue bled craft & deceit, the poiſon of ſerpen-  
 tes is vnder thei lippes, thei mouth is full of cur-  
 ſynge and bitterneſſe, thei ſete are ſwift to ſhed blood  
 deſtruction and wretchedneſſe are in thei wates; and  
 thei waye of peace, haue thei not knowne: there is no  
 feare of God before thei eyes. And in another place

Ge. v. &amp; vi

Hier. xxiii

Roma. iii.

Roma. xi.

C. ij.

ſainct

Galat.iii.

Ephe.ii.

Pro.xxiii.

Luke.i.

Math.iii.

Ihon.i.  
and.ii.

S. Paule writeth thus: God hath wrapped all nations in vnbefese, that he migh haue mercy on all. The scripture concludeth all vnder synne, that the promise by y<sup>e</sup> sayth of Iesus Christ, should be geue vnto them that beleue. S. Paule in many places; painteth vs out in our colours, calling vs the children of the wrath of God, when we be bozne: sayng also, that we cannot thinke a good thought of our selues; muche lesse we can saye wel of; or wel of our selues. And the wiseman saith in the booke of Proverbs: the iust man falleth seuen times a day. The most tried & approued man Job, feared all his workes. S. Ihon the Baptist, beeyng sanctified in his mothers wombe, and prayled before he was bozne, called an angell, and great before the lord, replenished end from his birthe with the holy ghost, the preparer of the way for our sauior Christ, and commeder of our sauior Christ, to be more then a prophet, & the greatest that euer was bozne of a woman; yet he plainly graunteth, that he had nede to be washed of. Christ he worthily extollet and gloryfiet his Loyde and master Christ, and humbleth hymself, as vnworthy to vnbuckle his shoues, and geueth all honor and glory to God. So doth I. Paule, bothe oft and rudely confesse himself, what he was of himself, euer geuyng (as a moste saythfull seruaunt) all praise to his master and sauior. So doth blessed I. Ihon the Euangelist, in the name of hymself, and of al other holy men (be they neuer so iust) make thys open confession: if we saye, we haue no synne, we deceiue our selves, and the truthe is not in vs: if we knowledg our synnes, God is faithfull and iust, to forgive vs  
our

our synnes; and to cleanse vs fro al by righte outnes.  
 if we saye, we haue not sinned, we make hym a liar,  
 and hys worde is not in vs. Wherfoze the temple  
 in the booke called Ecclesiastes, maketh this true &  
 generall confession: there is not one iust man vpon  
 the earth, that doth good, and synneth not. And s.  
 Dauid is ashamed of hys synne, but not to confesse  
 his synne. How oft, how earnestly & lamentably doth  
 he desire gods great mercy for his great offences; &  
 that God should not enter into iudgement with him.  
 And agayn, how well weigheth this holy man hys  
 synnes, when he confesseth, that they bee so many in  
 numbze, and so hid, and hard to vnderstande, that it  
 is in maner vnpowable, to knowe hit, better, by numbze  
 them. Wherfoze, he hauing a true, earnest, and depe  
 contemplacion and consideration of his sinnes, and  
 yet not commyng to the boldnes of them, he maketh  
 supplicacio to God, to forgive him, his pailie, secret  
 hid sinnes: to the knowledge of the which he can not  
 attaine vnto. He weigheth rightly his sinnes, fro the  
 original roote, & spring hed, perceiuing inclinacions  
 prouocations, stirrings, flingings, budbes, bud-  
 ches, bregges, infectiōs, ralles, felings, and sentes  
 of them, to continue in hym still. Wherfoze he saith,  
 marke & behold, I was coceiued in synne: he saith  
 not sinne, but in the plural numbze, sinnes, for as much  
 as out of one (as fountayn) springeth all the rest.

AND our sauioz Christ saith: there is none good  
 but God; and that we can do nothing that is good,  
 without hym: no; no man can come to the father, but  
 by hym. He commaundeth vs all to saye, that we be  
 vnpowable seruantes, when we haue doen al that

C. liij. we

Exe. xlii

Exe. xlii

Eccle. vii.

Psal. li

Psal. cxlii

Psal. xix.

Psal. li.

.v. xlii

Marke. x.

Luce xviij

Ihon. xv

Luce. xviij

Luke. xlviii. We can do. He preferreth the penitēt Publicane, be-  
 fore the proude, holy, & glorious Pharisey. He cal-  
 leth himself a phylsion, but not to them & be whole,  
 but to them that be sicke, and haue nede of hys salue  
 for theis sores. He teacheth vs in our prayers, to re-  
 knowledg our selves synners, & to aske forgiveness  
 and deliuerance from all euilles, at our heavenly  
 fathers hands. He declareth that the synnes of oure  
 aunc hertes, do defile our aunc selves. He teacheth  
 that an euill worde or thought, deserueth condemp-  
 nation, assuring, that we shall geue an accompte,  
 for euery idle worde. He saith, he came not to saue,  
 but the shepe that wer utterly losse, and cast awaie.  
 Therefore fewe of the proude, iust, leamed, wise, per-  
 fect, and holy Phariseis, wer saued by hym, because  
 thei iustified themselves, by thei counterfeit holynes  
 before men. And therefore (good people) let vs beware  
 of suche hyeprisy, vainglorie, and iustificyng of our  
 selves. Let vs loke vpo our fete, and then, doune pe-  
 cockes fethers, doune proude harte, doune vile clay  
 fragile and brittle vessels. Of our selves, we be crabbe  
 trees, that can bring furth no apples. We be of our  
 selves, of suche earth, as can bring furthe but we-  
 des, netles, brables, briers, cocke and darnell. Oure  
 frutes be declared in the v. Chap. to the Gala. We  
 haue neither, faith, charitte, hope, patience, chastite,  
 nor any thyng els that good is, but of God: & ther-  
 fore, these vertues be called there, the frutes of the  
 holy ghost, and not the frutes of man. Let vs ther-  
 fore, acknowledge our selves before God, (as we be  
 indeed) miserable and wretched synners. And let vs  
 earnestly repent, and humble our selves hartely, and  
 crie

trie to GOD for mercie. Let vs all confesse with  
 mouthe and harte, that we be full of imperfections.  
 Let vs know our awn woꝝkes, of what imperfec-  
 tio they be, & then we shall not stande foolis-  
 hly, and ar-  
 rogantly, in our awne conceiptes, noꝝ chalenge any  
 part of iustificacion, by our merites oꝝ woꝝkes. For  
 truly, there be imperfec-  
 cioꝝ in our best woꝝkes: we  
 do not loue God so muche as we are bounde to do,  
 with all our hart, mynd, and power: we do not feare  
 God, so muche as we ought to doo: we do not praye  
 to God, but with greate and many imperfections:  
 we geue, foꝝgeue, beleue, lase, and hope vnperfectly:  
 we speke, thinke, & do vnperfectly: we fighe agaynst  
 the deuill, the woꝝlde, and the fleshe, vnperfectly.  
 Let vs therfoꝝe, not be ashamed to confesse plainly,  
 our state of imperfec-  
 tion: yea, let vs not be ashamed  
 to confesse imperfec-  
 tion, euen in all our awne beste  
 woꝝkes. Let none of vs be ashamed, to say with ho-  
 ly. s. Peter. I am a sinfull man. Let vs al saye with Luk. v.  
 the holy prophete Dauid: we haue synned with our Psalm. cvi.  
 fathers, we haue doen amisse, & dealt wickedly. Let  
 vs al make open coꝝfession, with the prodigal sonne  
 to our father, and saye with hym: we haue synned a- Luke. xv.  
 gaynst heauen, and befoze the, (O father) we are not  
 woꝝthy to be called thy sonnes. Let vs al saye, with Baruch. ii.  
 holy Baruch: O Loꝝde our God, to vs is woꝝthily  
 ascribed shame and confu-  
 sion, & to thee, righteous-  
 nes: We haue synned, we haue doen wickedly, we  
 haue behaued our selves vngodly, in all thy righte-  
 ousnes: Let vs al saie with the holy prophet Dani- Daniel. ix.  
 ell: O Loꝝde, righteousness belongeth to thee, vnto  
 vs belongeth confu-  
 sion. We haue synned, we haue  
 been

been naughty, we haue offended, we haue fled from thee, we haue gone backe from al thy preceptes, and iudgementes. So we learne of all good men in holy scripture, to humble our selves: and to exalt, extol praise, magnifie, and glorifie God.

**THVS** we haue heard, how euill we be of our selves: how, of our selves, and by our selves, we haue no goodnes, helpe, nor saluaciō: but cōtrariwise, sinne, dampnation, and death euerlastyng: whiche, if we depely weigh & consider, we shall the better vnderstande the great mercy of God, and how our saluacion cometh onely by Christ. For in our selves (as of our selves) we find nothyng, wherby we may be deliuered from this miserable captiuitie, into the which we were caste, throughte the enuie of the deuiell, by transgressing of Gods commaūdemēt, in our first parent Adam. We are all become vncleane, but we all are not able to clesse our selves, nor to make one another of vs cleane. We are by nature, the childre of Gods wrath, but we are not able to make oure selves the children, and inheritors of Gods glorie. We are sheepe that ronne astrait, but we cannot of our awn power, come agayn to oʒ shepfold, so great is our imperfecciō & weakenes. In our selves therefore maye not we glorie, which (of our selves) are nothyng but synfull: Neither we maye reioyse, in any woorkes that we do, which al be so vnperfect & vnpure, that thei are not able to stāde, before the righteous throne of God, as the holy Prophete Dauid saith: entre not into iudgemēt with thy seruānt, O Lord, for no man that liueth shalbe founde righteous in thy syght. To God therefore, muste we flee, or  
els

ii. Cor. iii.

Psal. i.

Eph. ii.

i. Pet. ii.

Psal. cxliii

els shall we neuer finde peace, rest, & quietnesse of  
 conscience in our hartes. For he is the father of mer-  
 cies, and God of all consolacion. He is the Lord, II. Corin. i.  
 with whome is plenteous redempcion. He is  $\text{God}$ , Psal. cxxix  
 whiche of hys awne mercie sauerh vs, & setteth oute  
 hys charitie, & exceeding lone towardes vs, in that  
 of his awne voluntarie goodnes, when we were pe-  
 rished, he saued vs, and prouided an euerlastyng  
 kyngdom for vs. And all these heauenly treasures,  
 are gellen vs, not for our awne desertes, merites, or  
 good dedes (whiche of our selues, we haue none) but  
 of hys mere mercy, frely. And for whose sake? True-  
 ly, for Iesus Christes sake,  $\text{a pure \& vndefiled labe}$   
 of God. He is that dearly beloued sonne, for whose  
 sake, God is fully pacified, satisfied, and sette at one  
 with man. He is the lambe of God, which taketh a- Ihon. i.  
 wayes the synnes of the world: of whom onely, it may I. Peter. ii.  
 be truly spoken, that he did all thinges wel, and in Ihon. xiii.  
 his mouth was found no craft nor subtiltie. None Ihon. viii.  
 but he alone, may saye, the prince of the world came:  
 And in me he hath nothing. And he alone maye saie Hebre. vii.  
 also: which of you shal reprove me of any faulte? He  
 is that high & euerlastyng priest, which hath offe-  
 red hymself once for all, vpon the altar of  $\text{a Crosse}$ ,  
 & with that one oblatiō, hath made perfect for euer- I. Ihon. ii.  
 more, them that are sanctified. He is the alone me-  
 diator, betwene God & man, which paid our rans-  
 som to God, with hys awne blood, & with that hath  
 he clensed vs all from synne. He is the Physicion,  
 whiche healeth all oute diseases. He is that sauour, Math. i.  
 whiche sauerh his people from all their synnes. To Ihon. i.  
 be sure, he is that flowing, & moste plenteous foun-  
 tain,

D. j. tain,

Ihon. i.

Ihon. i.

Ihon. i.

Ihon. i.

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Ihon. i.

tainie of whose fulnesse, all we haue receiued. For in hym alone, are all the treasures of the wisdom, and knowledge of God hidde. And in hym, and by hym, haue we from God the father, all good thinges, pre- senting either to the body, or to the soule. O howe muche are we bounde, to this our heauenly father, for hys great mercies, whiche he hath so plenteously declared vnto vs, in Christe Iesu our Lord and Sa- uior. What thanks worthy and sufficient can we geue to hym? Let vs all with one accord, burst out with tofull voyces, euer praisynge & magnifynge this Lord of mercy; for hys tender kyndnesse shew- ed to vs, in his deuely beloued sonne, Iesus Chri- ste our Redeemer.

HE THERTO haue we harde, what we are of our selves: verely, synful, wretched, and damnable. Again we haue harde, howe that of our selves, and by our selves, we are not able, neither to thinke a good thought, or worke a good dede, so that we can finde in our selves, no hope of saluacion, but rather what soeuer maketh vnto our destruction. Again we haue harde, the tender kyndnesse & great mercie of God the father towards vs, and howe beneficial he is to vs, for Christes sake, without our merites or deser- ues, euen of hys alone moste mercie & tender good- nes. Howe howe these encrease a greates mercie of God, set abroad in Christe Iesu for vs, be increased, and howe we be deliuered, from the captiuitie of synne, death, and helle, it shall more at large (with Gods helpe) be declared in the next homilye. In the mea- ne season, praye and at all times, let vs learne to knowe our selves, our frailtie and weakenesse, without any ostentacion;

ostentacio, of bragging of our awn good deedes & merites: Let vs also knowledg, the exceeding mercie of God towards vs: & confesse, that, as of our selves commeth all euill and dampnation, soo likewise of hym, commeth all goodnes and saluation, as God hymself saith, by the prophete **Isa:** **O** **Is-** **raell,** thy destruction commeth of thy self, but in me **is** **onely,** is thy helpe and comfort. If we thus **truly** **humbly** submit our selves in the sight of

Oze. xiii.

of **God,** we maye be sure, that in the tyme of one of his visitacion, he will lifte vs vp into the kyngdome of his verely beloued sonne

**Christ Iesu our Lord:** **To whome with the father and the holy Ghost, be all honoure, and glorie for ever.**

**AME N.**

**Can**

# **C**An homelie of the saluacion of

manhpynde, by onely Chyriste our sauloz, from synne and death euerlastyng.



**B**ecause all men be synners, and offenders agaynst God, and breakers of hys lawe and commaundementes, therfore can no mā by hys awne actes, woorkes, and dedes, (seme they neuer so good) be iustified, and made righteous before

God: but euery man of necessitie, is constrained to seke for another righteousnes, or iustificacion, to be receyued at Gods awne handes, that is to saye, the remission, pardon, and forgewynesse of hys synnes & trespasses, in suche thynges as he hath offended.

And this iustificacion or righteousnesse, whiche we so receiue by gods mercy, and Chyristes merites, embraced by fapth, is taken, accepted, and allowed of God, for our perfect and full iustificacion. For the moze full vnderstandyng heretof, it is oure partes & duetye, euer to remember the greate mercy of God, how that (all the worlde beinge wrapped in synne, by breakyng of the lawe) God sent hys onely sonne, our sauloz Chyriste into this worlde, to fulfyll the lawe for vs: & by shedyng of hys most pzeious bloude, to make a sacrifice and satisfaccion, or (as it may be called) amendes, to hys father for our synnes: to aswage his wyathe & indignacion, conceiued against vs, for thesame. In so muche that infantes, beinge baptised, and dyng in their infancie, are by this sacrifice, wasshed from their synnes, brought to Gods fauor, and made hys chyldzen, and inheritors of hys kyngdome

The efficacy  
of Chyristes  
Passion and  
Oblacion,

kyngdome of heauen. And thei whiche actually do  
 synne after their baptisme, when thei conuert & tur-  
 ne agayn to God vnfainedly, thei are likewise was-  
 shed by this sacrifice from their synnes, in such sorte,  
 that there remaineth not, any spot of sinne, & shalbe  
 imputed to their damnacion. This is that iustifi-  
 cacion, or righteousnesse, whiche saint Paule spea-  
 keth of, when he saith: No man is iustified, by the  
 woorkes of the lawe, but frely by faith in Iesus Christ.  
 And againe he saith: we beleue in Christ Iesu, that  
 we be iustified frely, by the saythe of Christ, and not  
 by the woorkes of the lawe, because that no man  
 shalbe iustified, by the woorkes of the lawe. And al-  
 though this iustificacion, be free vnto vs, yet it co-  
 meth not so frely vnto vs, that there is no ransome  
 payed therfore at all. But here manye mannes reason  
 be alotted, reasoning after this fashion: If a chri-  
 stiane be payed for our redemption, then it is not ge-  
 ned vs frely: for as prisoner that payeth his ran-  
 some, is not let go frely, for if he go frely, the he goeth  
 without ransom: for what is it els to go frely, then  
 to be set at libertie, without payment of ran-  
 some. This reason is satisfied by the greatesse wisdom  
 of God, in this militey of our redemption, who hath  
 so tempered hys iustice and mercy together, that he  
 woulde neither, by hys iustice condemne vs, vnto  
 the perpetuall captiuitie of the deuil, and hys pry-  
 son of hel, remedies for euer, without mercy: nor by  
 his mercy, deliuer vs clerely, without iustice, or pay-  
 ment of a iuste ransom: but with hys endlesse mer-  
 cy, be topped hys iustice by paye and equall iustice.  
 His great mercy be shewed vnto vs, in deliueringe

Roma. iii

Roma. viii.

In obteccion,

Roma. x.

Roma. viii.

In answers

OF THE SALVACION.

ys from our former captiuitie, without requyringe  
 of any ranfome to be paid, or amedes to be made,  
 vpon our partes: whiche thyng, by vs had been im-  
 possible to be do. And wher as it lay not in vs that  
 to do, he provided a ranfome for vs, that was, the  
 moſte precious body and blood of hys alone moſte  
 dere and beſt beloved ſonne Jeſu Chriſt: who beſi-  
 des hys ranfome, fulfilled the lawe for vs perfect-  
 tely. And ſo the iuſtice of God, and hys mercie, by  
 embrace together, and fulfilled the ſentence of our  
 redemption. And of this iuſtice and mercie of God  
 knitts together, ſpeaketh ſainct Paule, in the thirde  
 Chapter to the Romayns: All haue offended, and  
 haue vnde of the glory of God; iuſtified freely by hys  
 grace, by redempcion, which is in Jeſu Chriſt, to whom  
 God hath ſet forth to vs, for a reconciler, and peace  
 maker, through faith in his blood, to ſhew his rich-  
 teouſnes. And in the .x. Chapter: Chriſt is the ende  
 of the lawe, vnto righteouſnes, to euery man that  
 belcuech. And in the .viii. Chapter: That which was  
 impoſſible by the lawe, in as much as it was weak  
 by the fleſhe, God ſendynge hys alone ſonne, in the  
 ſimilitude of ſinfull fleſhe, by ſynne, dampned ſon  
 in the fleſhe, that the righteouſneſſe of the lawe, might  
 be fulfilled in vs, whiche walke not after the fleſhe,  
 but after the ſpíríte.

IN theſe forſaid places, the Apoſtle toucheth ſpe-  
 cially three thynges, whiche muſte concurre and go  
 together, in our iuſtification. vpon Gods part, his  
 great mercie and grace: vpon Chriſtes part, iuſtice,  
 that is, the ſatiffaction of Gods iuſtice, w<sup>th</sup> the price  
 of our redemption, by the offering of hys body, and  
 the dyng

Three thinges  
 muſt go toge-  
 ther in oure  
 iuſtification.

Redempcyon of his bloud, with fullfylling of the lawe perfectly and thoroughly: and vpon our parte, true & liuely faith in the merites of Iesu Christ; whiche yet is not oures, but by Gods workynge in vs. So that in our iustification, is not onely Gods mercede and grace, but also his iustice, whiche the Apostle calleth the iustice of God, and it consisteth in payng out ransome, and fullfylling of the lawe, and so the graces of God, doth not exclude the iustice of God in our iustification, but onely excludeth the iustice of man, that is to saye, the iustice of our workes, as to be merites of deservyng our iustification. And therefore Paul doth declareth here nothinge, vpon the behalf of man, concerning his iustification, but onely a true and liuely faith; whiche in effectes is the gifte of God, and not mannes onely worke without God. And yet that faith, doth not exclude repentance, hope, love, dyeadel and the feare of God, to be supplied with faith, in euery man that is iustified; but it excludeth them from the office of iustifying. So that although they be all present together in him that is iustified, yet they iustifie not all together. Nor that faith also, doth not exclude the power of our good workes, necessarily to be doon after the rule of charite, towarde God (for we are indly bounden to lette God, in doing good dedes, to be commaunded by him in his holy scripture, all the wayes of our lyfe) But it excludeth them, so that we maye not do them, to this intent, to be made good by doynge of them. For all the good workes that we can do, be imperfecte, and therefore not able to ouercome vlt. iustification. But our iustification doeth come forth, by the more mer-

Howe it is to  
be vnderstand  
that faith ius-  
tifieth with-  
out workes



11. 2. 12

cle of God, and of so great and free mercy, that whereas all the worlde was not able of their selves, to paye any parte towarde their raunsome, it pleased our heavenly father, of hys infinite mercy, without any our deserte, or deserting, to prepare for vs the moste precious iewelless of Christes bodye and bloude, whereby our raunsome might be fully payed, the law fulfilled, and his iustice fully satisfied. So that Christ is now the righteousness of al them, that truly do beleue in hym. He for the payed their raunsome, by hys death. He for them, fulfilled the lawe in hys life. So that now, in hym, & by hym, every true christian man may be called, a fulfiller of the lawe, forasmuche as that, which their infirmities lacketh, Christes iustice hath supplied. Before was declared at large, & no man can be iustified by his owne good woorkes, because that no man fulfilleth the lawe, accordyng to the full request of the lawe. And saint Paule, in hys Epistle to the Galathians, proueth the same, saynge thus: If there had been any law geuen, which could haue iustified, hereby, righteousness should haue been by the lawe. And againe he saith: If righteousness be by the law, then must die in vain. And againe he saith: you that are iustified in the law, are fallen awaye fro grace. And furthermore, he writeth to the Ephesians, on this wise: By grace are ye saued through faith, and that not of your selves: for it is the gift of God, & not of woorkes, lest any man should glory. And to be shorte, the summe of al Pauls disputaciō, is this: that if Iustice come of woorkes, then it cometh not of graces: & if it come of grace, then it cometh not of woorkes.

And

Galath. iii.  
v. 12.

Ephe. ii.

And to this ende, tendeth al the Prophetes as sainte Actes. x.  
 cte Peter saith, in the tenth of the Actes; Of Chri-  
 ste, all the Prophetes (saith sainte Peter) do wit-  
 nes, that through his name, all they that beleue in  
 him, shal receiue the remission of synnes. And after  
 this wyle to be iustified, onely by this true and li- *faith onely*  
 uely faith in Christ, speaketh all the olde and aun- *iustificeth, is*  
 cient authours, bothe Grekes & Latyns. Of whom *the doctrine of*  
 I will specially reherse thye: Hillary, Basill, & Am- *old doctors.*  
 brose. Sainct Hillary sayeth these wordes plainly,  
 in the ninth Canon, vpon Matthewe: Faith onely  
 iustificeth. And sainte Basill, a Greke authour, wri-  
 teth thus: This is a perfect and a whole reioysing  
 in God; when a man auanteth not hymselfe, for  
 hys awne righteousness, but knowledgeth hymselfe,  
 to lacke true iustice and righteousness, and to be iu-  
 stified by the onely faith in Christ: And Paul (sa- *Philip. iii.*  
 ieth he) doeth gloze in the contempte of hys awne  
 righteousness, and that he loketh for his righteous-  
 nes of God, by faith.

THESE be the verye wordes of sainte Basill.  
 And sainte Ambrose, a Latyn authour, sayeth these  
 wordes: This is the ordinaunce of God, that he,  
 whiche becometh in Christ, should be saued, without  
 woorkes, by faith onely; freely receiuyng remission  
 of his synnes. Consyder diligently these wordes:  
 without woorkes, by faith onely, freely, we recei-  
 ue remission of oure synnes. What can be spoken  
 moze plainlye, then to saie: that freely, withoute  
 woorkes, by faith onely, we obteyne remission of  
 oure synnes? These and other lyke sentences, that  
 we be iustified by faith onelye, frelye, and without  
 C. i. woorkes,

Faith alone  
how it is to be  
understande.

workes, we do reade oftymes in the moſte beſt and  
auncient wryters. As beſide Hilarie, Baſill, & ſainct  
Ambroſe, beſore rehearſed: we read theſame in Ori-  
gene, ſaincte Chryſoſtome, ſaincte Cypriane, ſaincte  
Auguſtine, Proſper, Decomentius, Phocius, Ber-  
nardus, Anſeline, and many other aucthoꝝ, Greke  
and Latine. Neuertheles, this ſentence: that we be  
juſtified by fayth onely: is not ſo meãt of them, that  
the ſayed juſtifying fayth is alone in man, without  
true repentance, hope, charitie, dread and feare of  
God, at any tyme oꝝ reaſon. Noꝝ when they ſay: that  
we be juſtified frely: they meane not that we ſhould  
oꝝ might afterwarde be idle, & that nothyng ſhould  
be requited on oure partes afterward. Neither they  
meane not ſo to be juſtified without our good woꝝ-  
kes; that we ſhould do no good woꝝkes at all, lyke  
as ſhalbe moꝝe expreſſed at large hereafter. But this  
propoſicion, that we be juſtified, by faith onely, fre-  
ly, and without woꝝkes: is ſpoken, foꝝ to take away  
cleerely all merite of oure woꝝkes, as beyng inſuffi-  
cient, to deſerue our iuſtification at Gods handes,  
and thereby moſte plainly to expreſſe the weakenes  
of man, and the goodnes of God, the great infir-  
mitie of oure ſelves; and the myght and power of  
God, the imperfectnes of oure awne woꝝkes, and  
the moſte aboundaunt grace of our ſauioꝝ Chriſte.  
And thereby wholly to aſcribe the meryte and deſer-  
uing of our iuſtification, vnto Chriſte onely, and his  
moſte precious bludſhedpyng. This ſayth the holy  
ſcripture teacheth: this is the ſtrong rocke & founda-  
cion of Chriſtian religion: this doctryne all olde  
and auncient aucthoꝝ of Chriſtes church do ap-  
proue:

proue: this doctrine, auunceth & setteth furthe the true glory of Christ, and suppresseth the hayne glory of man: This, whosoever denieth, is not to be reputed for a true christian man, nor for a setter furth of Christs glory, but for an aduersarye of Christ and his Gospell, & for a setter furth of mennes haine glory. And although this doctrine be neuer so true, (as it is most true in dede) that we be iustified freely, without al merite of our awne good woikes (as S. Paule doth expresse it) and freely by this liuely and perfect fayth in Christ onely, as the auncient authoys vse to speke it: yet this true doctrine must be also truly vnderstande, and moste plainly declared, lest carnall men should take vniustly occasyon thereby, to lyue carnally after the appetite and will of the world, the flesh, and the deuil. And because no man should erre, by mistakynge of this doctrine, I shall plainely & shortly so declare the right vnderstandynge of the same, that no man shall iustly thinke, that he maye thereby take any occasion of carnall libertie, to folowe his desires of the flesh, or that thereby, any kind of synne shalbe committed, or any vngodly liuynge the moze bled.

The profit of the doctrine of faith onely iustifieth.

What they be that impugn the doctrine of faith only in this.

A declaration of this doctrine: saythe without woikes iustifieth.

FIRST, you shall vnderstande, that in our iustification by Christ, it is not all one thinge, the office of God vnto man, and the office of man vnto God. Iustification is not the office of man, but of God: For man cannot iustifie himselfe by his awne woikes, neither in parte nor in the whole, for that were the greatest arrogancie & presumption of man that Antechrist could erect agaynst God, to affirme, that a man might, by his awne woikes, take awaye and

C.ij.

purge

OF SALVACION.

Justification  
is the office of  
God onely.

purge his awne synnes, and so iustifie himself. But justification, is the office of God onely, and is not a thynge, whiche we rendre vnto hym, but whiche we receiue of him, not whiche we geue to him, but whiche we take of him, by his free mercie, & by the onely merites, of his mooste deuely beloved sonne, our onely redeemer, sauour, and iustifier, Iesus Christ. So that the true vnderstandynge of this doctrine: We be iustified freely by faith, without woorkes: or that we be iustified by faith in Christ onely, is not, that this our awne acte to beleue in Christ, or this our faith in Christe, which is within vs, dooth iustifie vs, and merite oure iustification vnto vs (so: that were to cōpte our selves, to be iustified by some acte or vertue, that is within oure selves): But the true vnderstandynge and meanyng thereof is, that although we heare Gods wooꝝde, and beleue it: although we haue faith, hope, charitie, repentaunce, dread, and feare of God within vs, and do neuer so many good woorkes thereunto: yet we must renounce the merite of all our said vertues, of faith, hope, charitie, and all our other vertues, and good dedes, which we either haue doen, shal do, or can do, as thynge that be farre to weake, and insufficient and vnperfecte, to deserue remission of our synnes, and oure iustification, and therefore we must trust, onely in Gods mercie, and in that sacrifice, whiche our high prieste, and sauour Christ Iesus, the sonne of God, once offered for vs vpon the crosse, to obtaine thereby Gods grace, and remission, as wel of our originall synne in baptisme, as of all actuall synne, comitted by vs after oure baptisme, if we truly re-  
pente

pente and conuerte vnfainedly to hym agayn. So that as saint Ihon Baptiste, although he were neuer so vertuous and Godly a man, yet in this matter of forgeyung of synne, he did put the people fro hym, and appoynted them vnto Christ, sayng thus vnto them: Behold, ponder is the lambe of GOD, whiche taketh awaye the synnes of the world. Euen so, as greate and as Godly a vertue as the liuely fayth is, yet it putteth vs from it self, & remitteth or appointeth vs vnto Christ, for to haue only by him remission of oure synnes, or iustification. So that our fayth in Christ (as it were) saith vnto vs thus: It is not I, that take awaye your synnes, but it is Christ onely, and to him onely, I send your for that purpose, renoucing therein all your good vertues, woordes, thoughtes, and woorkes, and onely puttyng your trust in Christe.

Ihon. 1.

THVS you do se, that the very true sense of thys proposition: We be iustified by faythe in Christe onely: (accoyding to the meanyng of the old auncient authoys) is this: we put oure faith in Christe, that we be iustified by hym onely, that we be iustified by Gods free mercie, and the merites of our sauior Christe onely, and by no vertue or good worke of our awne, that is in vs, or that we can be able to haue or to do, for to deserue the same, Christ hymself onely, beyng the cause meritorious thereof.

HERE you perceiue many woordes to be bled, to auoyd cōtencion in woordes with them, that delighte to bzaule aboute woordes, and also to shewe the true meaning, to auoyde euill talking & misundersandyng: And yet peraduenture all wyll not serue

E. iij.

with

with them, that be contentious: but cōtenders will  
 euer forge matter of contention, euen when they ha-  
 ue none occasiō thereto. Notwithstandyng, such be  
 the lesse to be passed vpon, so that the rest maye pro-  
 fite, which wil be more desirous to know the truth,  
 then, (when it is playn enough) to contende aboute  
 it, and with cōtencious, and capcious cauillacions,  
 to obscure and darke it. Truthe it is, that our alwhe  
 woorkes, doo not iustifye vs, to speake properly of  
 our iustificacion (that is to saie) our woorkes do not  
 merite oꝝ deserue remissiō of our synnes, and make  
 vs of vniust, iuste before God: But God of his me-  
 re mercie, through the onely merites and deservyn-  
 ges of his sonne Iesus Christ, doth iustifie vs. Ne-  
 uerthelesse, because sayth doth directly sende vs to  
 Christe for remission of our synnes, & that by faith  
 geuen vs of God, we embrace the promise of Gods  
 mercie, and of the remission of oure synnes, (whiche  
 thyng, none other of oure vertues oꝝ woorkes pro-  
 perly doth) therfore scripture bleseth to say, that faith  
 without woorkes doth iustifie. And for asmuch, that  
 it is al one sentēce in effecte to saye: faith without  
 woorkes, & onely sayth doth iustifie vs, therfore the  
 olde auncient fathers of the Church, from tyme to  
 tyme, haue vttered our iustificacion with this spe-  
 ake: Onely saythe iustifieth vs: meanyng none  
 other thing, then saint Paule meant, whē he sayd:  
 faith without woorkes iustifieth vs. And because, al  
 this is brought to passe, through the onely merites  
 and deservynge of our sauior christ, & not through  
 our merites, oꝝ through the merite of any vertue, &  
 we haue within vs, oꝝ of any woꝝke that cometh fro  
 vs: ther-

vs: therfoze, in that respecte of merite & deseruyng, we renounce (as it wer) altogether agayn, faith, woꝝkes, and all other vertues. foꝝ our awne imperfection, is so greate through the corrupcio of original synne, that al is imperfect, that is within vs: faith, charitie, hope, dreade, thoughtes, woꝝdes & woꝝkes, and therfoze, not apte to meryte and deserue, any parte of our iustificacion foꝝ vs: And this foꝝme of speakyng we vse, in the humblyng of oure selves to God, and to geue all the gloꝝy to our sator Chꝛist, whiche is best woꝝthy to haue it.

HERE you haue hard the office of God in oure iustificacion, and how we receyue it of hym, frely, by his mercie, without our desertes, through true and lyuely faythe: Now you shall heare the offyce and duetie of a chꝛistian man vnto God, what we ought on oure parte, to rendꝛe vnto God agayne, foꝝ his greate mercye and goodnes. Oure offyce is, not to passe the tyme of his pꝛesent lyfe vnfructfully and idly, after that we are baptised oꝝ iustified, not carryng howe fewe good woꝝkes we do, to the gloꝝy of God, and profite of our neighboꝝs: much lesse it is oure office, after that we be once made Chꝛistes membꝛes, to lyue cōtrary to thesame, makyng our selves membꝛes of the deuill, walking after his inticementes, and after the suggestions of the woꝝld and the fleshe, wherby we know, that we do serue the woꝝld, and the deuill, and not God. foꝝ that faythe, which byngeth furth, (without repentaunce) either euyl woꝝkes, oꝝ no good woꝝkes, is not a right, pure, and trulye faythe, bu: a ded, deuillishe, counterfeit, and feyned fayth, as saint Paul, & saint James cal it.

That that  
preache, faith  
onelye iustify-  
eth, doo not  
teache carnall  
liberte, oꝝ  
we should do  
no good woꝝ-  
kes.

The deuilles  
haue sayth,  
but not the  
true sayth.

For euen the deuilles know and beleue, that Christ was borne of a virgin, that he fasted forty dayes, & fortye nightes, without meate and drynke, that he wrought all kynde of myracles, declaring hymself very God: They beleue also, that Christe for oure sakes, suffered moste paynfull death, to redeme vs from eternal death, & that he rose agayn from death the thyrde daye: They beleue, that he ascended into heauen, and that he sitteth on the right hand of the father, and at the laste ende of this world, shal come agayne, and iudge bothe the quicke and the deade. These articles of our faith, the deuilles beleue, and so they beleue all thinges that be writtē, in the new and old Testamēt to be true, & yet for all this faith, they be but deuilles, remainyng still in their dampnable estate, lackyng the very true christian sayth.

What is the  
true and iust  
sayth.

That that co  
stoure in euill  
luyng, haue  
not true faith

For the right and true christia faith is, not onely to beleue that holy scripture, & all the foresaied articles of our sayth are true, but also to haue a sure trust & confidence in Gods mercifull promises, to be saued from euerlastyng dampnation by Christe: wherof doeth folowe a louyng harte, to obey his commaundementes. And this true Christian sayth, neyther any deuyl hath, nor yet any man, which, in the outward profession of his mouth, and in his outward receiuyng of the Sacramentes, in commyng to the churche, and in all other outward apparaunces, semeth to be a Christian man, & yet in his luyng and deedes, sheweth the cōtrary. For how can a man haue this true faith, this sure truste and confidence in God: That by the merites of Christe, his synnes be remitted, and he reconciled to the fauor of God, and to be

to be partaker of the kyngdom of heauen by Christ when he liueth vngodly, and denieth Christe in his deedes. Surely, no suche vngodly man, can haue this faith & trust in God: for as they know Christe to bee the onely sautoz of the worlde, so they knowe also, that wicked men, shall not possesse the kyngdō of God. Thei know, & God hateth vnrighteousnes P salm. v. that he will destroye all those, that speake vntruly, that those that haue doen good mo:kes (whiche can not bee doen without a liuely faith in Christ) shall come forth into the resurrection of lyfe, & those that haue doen euill, shall come vnto resurrectiō of iudgement: and very well they know also, that to them that be contencious, & to them that will not be obedient vnto the truth, but will obey vnrighteousnes shall come indignacion, wrathe, and affliction. &c. Therfoze, to conclude, consydering the infinite benefites of God, shewed and exhibited vnto vs mercifully without oure desertes, who hath not onely created vs of nothyng, & from a pece of vile clay, of his infinite goodnes hath exalted vs (as touchyng our soule) vnto his awne similitude and lykenesse: but also, wheras we were cōdemned to hel, & death eternall, hath geuen his awn naturall sonne, beyng God eternall, immortall, and equall vnto himself, in power & glory, to bee incarnated, and to take our mortall nature vpo: him, with the infirmities of the same: and in the same nature, to suffre moste shamefull and paynful death for our offences, to thintent to iustifye vs, & to restore vs to lyfe euerlastyng, so makyng vs also his deere beloued chyldre, byethren vnto his only sonne, our sautoz Christ, & inheritors

I. J.

for

OF SALVACION.

for euer with him, of his eternall kyngdō of heauē.

THESE greate and mercysfull benefites of God (if they be well considered) doo neither minister vnto vs occasion to be idle, and to liue without doyng any good woorkes, neither yet stirreth vs, by any meanes to do euill thinges: but contrariwise, if we bee not desperate persones, and oure hartes harder then stones, they moue vs to rendze our selves vnto God wholly, with all our wil, hartes, might and power, to serue him in all good deedes, obeyng his commaundemētes, during our lifes: to seeke in all thinges, his glozy and honoz, not our sensual pleasures and baynglozy, euermore dreading, willingly to offende suche a merciful God and louyng redemer, in woꝛde, thought, oz deede. And thesē benefites of God depely considered, do moue vs, for his sake also, to be euer redy to geue ouy selves to our neighbours, and as muche as lyeth in vs, to studie with all our indēuour, to do good to every mā. These be the fruites of the true faith, to do good (as muche as lieth in vs) to every man. And aboue all thynges, and in all thinges, to auance the glozy of God, of whom onely we haue oure sanctificacion, iustificacion, saluacion, and redemption.

To whom be  
 ever glozy,  
 prayse,  
 and honoz, woꝛde  
 without end.

AMEN.

# A short declaracion of the true liuely, and Christian faith.



**H**E firste entrie vnto God, (good faith.  
christian people) is through faith:  
whereby, (as it is declared in the  
laste Sermon) we be iustified be-  
foze God. And least any mā should  
be deceyued, for lacke of right vn-  
derstanding thereof, it is diligent-

ly to be noted, that saythe is taken in the scripture,  
two maner of wayes. There is one sayth, whiche in *A dedde sayth.*  
scripture is called a dedde saythe whiche byngeth  
furth no good woꝝkes, but is idle, barraine, and vn-  
fruitfull. And this faith, by the holy Apostle saint *James. ii.*  
James, is compared to the saythe of deuilles, whi-  
che beleue, God to bee true, and iuste, and tremble  
for feare, yet they doo nothyng well, but euyll.  
And suche a maner of faith, haue the wycked and  
naughtie christian people, whiche confesse God (as  
saunte Paule saith) in their mouthe, but deny him *Tic. i.*  
in their deedes, beyng abhominable, and withoute  
the ryght saythe, and to all good woꝝkes reprouea-  
ble. And this faith is a perswasio and beliefe in man-  
nes harte, wherby he knoweth that ther is a God,  
and assenteth vnto all trueth of Gods moste holpe  
woꝝde, conteyned in holy scripture. So that it con-  
sisteth onely, in beleuing of the woꝝde of God, that  
it is true. And thys is not properlye called saythe:  
But as he, that readeth the Césars Commentaries,  
beleuyng thesame to be true, hath thereby a know-  
ledge of Césars lyfe, and noble actes, because he  
*f. ij.* beleueth

beleueth the history of Cesar; yet it is not properly  
 said, that he beleueth in Cesar, of whom he loketh  
 for no helpe, nor benefite: Euen so, he that beleueth,  
 that all that is spoken of God in the Bible, is true,  
 and yet liueth so vngodly, that he cannot loke to en-  
 toy the promises and benefites of God: although it  
 maye be said, that suche a man hath a faith & belief  
 to þe wordes of God, yet it is not properly said, that  
 he beleueth in God, or hath suche a faith & trust in  
 God, whereby he maye surely loke for grace, mercy, &  
 eternall lyfe at Gods hand, but rather for indigna-  
 tion & punishment, according to the merites of his  
 wicked life. For as it is written in a booke, entituled  
 to be of Didimus Alexandrinus, so much as faith  
 without workes is ded, it is not now faith: as a ded  
 man, is not a man. This ded faith therefore, is not þe  
 sure and substantiall faith, whiche saueth synners.

**A lively faith.**

ANOTHER sayth there is in scripture, whiche  
 is not (as the foresaid faith) idle, vnfruitfull, & ded,  
 but worketh by charitie (as, S. Paule declareth.)

**Galat. v.**

Whiche, as the other dayn faith, is called a  
 ded faith, so maye this bee called a quicke or lively  
 faith. And this is not onely the comon belefe of the  
 Articles of our faith, but it is also a sure truste and  
 confidence of the mercie of God, through our lord  
 Jesus Christ, and a stedfast hope of all good thynges  
 to be receiued at Gods hande: & that although  
 we, through infirmitie, or temptation of our gho-  
 stly enemy, do fall fro him by synne, yet if we retorne  
 agayn vnto hym by true repentaunce, that he will  
 forgive & forget oure offences, for hys sonnes sake  
 our sauior Jesus Christ, & will make vs inheritors  
 with

OF FAITH.

with him: of his euerlastyng kyngdom, and that in the meane tyme, vntyll that kyngdom come, he will be our protector and defender in all perils & dangers, whatsoeuer do chaunce: and that, though som tyme he doth sende vs sharpe aduersitie, yet & euer moze he wilbe a louyng father vnto vs, correctyng vs for our synne; but not withdrowyng his mercie finally from vs, if we trust in hym, and commit our selves wholy vnto hym, hang onely vpon hym, and call vpon hym, ready to obey and serue hym. This is the true, liuely, and vnfayned christian faith, and is not in the mouthe and outward profession onely, but it liueth, and stirreth inwardly in the hart. And this faythe, is not without hope and truste in God, nor without the loue of God and of our neighbor: nor without the feare of God, nor without & desyre to heare Gods worde, and to folowe thesame, in eschewyng euill, and doyng gladly all good workes.

THIS faith, (as S. Paule describeth it) is the sure ground and foundacio of the benefites, whiche we ought to loke for, and trust to receyue of God: a certificat & sure expectacion of them, although they yet sensible appere not vnto vs. And after he saith, he that cometh to God, must beleue, both that he is, & that he is a mercifull rewarder of wel doers. And nothyng comendeth good men vnto God so muche as this assured faith, & trust in him. Of this faith, iij. thinges are specially to be noted. first, that this faith, both not lye ded in the hart, but is liuely and fruitfull in bringyng furth good workes. Second, & without it, can no good workes be don, & shalbe acceptable, & pleasaut to God. Thirde, what maner of

Hebre. xi.

Three thinges are to be noted of faith

I. iij.

good

Faith is full  
of good wor-  
kes.

good woꝝkes thei be, & this faith doth byyng faith.  
**F**OR the first, as the light cannot be hid, but will  
 shewe furthe it self, at one place oꝝ other: So a true  
 faith cannot be kept secret, but when occasion is of-  
 fered, it will breake out, & shewe it self by good woꝝ-  
 kes. And as the liuyng body of a mā euer exerciseth  
 suche thinges, as belongeth to a naturall & liuyng  
 body, foꝝ nourishment & pꝛeseruacion of thesame,  
 as it hath nede, opportunitie and occasion: euen so  
 the soule, that hath a lively faith in it, wyl be doyng  
 alwaye some good woꝝke, whiche shall declare that  
 it is liuyng, and will not be hꝛoccupied. Therfoꝝe,  
 when men heare in the scriptures, so high cōmenda-  
 cions of faith, that it maketh vs to please God, to  
 liue with God, and to be the childꝛen of God: if then  
 they phantasie, that thei be set at libertie, frō doyng  
 all good woꝝkes, and maie liue as thei list, thei tri-  
 fle with God, & deceyue themselves. And it is a ma-  
 nifest token that thei be farre from hauing the true  
 and lively faith, & also farre from knowledg, what  
 true faith meaneth. Foꝝ the verye sure & liuely chꝛi-  
 stian faith is, not only to beleue al thinges of God,  
 whiche are conteyned in holy scripture: but also, is  
 an earnest trust, and cōfidence in God, that he doth  
 regarde vs, and hath cure of vs, as the father of the  
 child, whome he doth loue, and that he will be merci-  
 full vnto vs, foꝝ his onely sonnes sake: and that we  
 haue oure sauioꝝ Chꝛist, oure perpetual aduocate &  
 pꝛiest, in whose onely merites, oblation, & sufferings  
 we do trust, that our offences bec continually was-  
 shed and purged, whensoever we, (repenting truly)  
 do returne to hym, with oure whole harte, stedfastly  
 determining

OF FAITHE.

determinyng with our selves, through his grace, to obey and serue him, in keepyng his commaundementes, and neuer to turne backe again to synne. Such is the true saythe, that the scripture dooth somuche comende, the whiche, when it seeth and consydreth, what God hath doen for vs, is also moued through continual assistance of the spirite of God, to serue & please hym, to kepe his fauor, to feare his displeasure, to continue his obedient childre, shewing thankesynes agayn, by obseruyng his commaundementes, and that frely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward: cōsidering how clerely, without our deservynges, we haue receyued his mercie and pardon frely.

THIS true saythe will shewe furthe it selfe, and cannot long bee idle. For as it is written: The iust man doth liue by his faith. He neither sleapeth, nor is idle, when he should wake and be well occupied. And God by his Prophete Hieremie saith: that he is a happie and blessed man, which hath faith and confidence in God. For he is lyke a tree, sette by the water syde, that speedeth hys rootes abrode toward the moysture, and feareth not heate when it cometh, his lease will be grene, and will not cease, to byng furthe his fruite: Euen so faithfull men, (puttyng awaye all feare of aduersitie) will shewe furthe the fruite of their good workes, as occasion is offered to do them.

THE wiseman saith: he that beleueth in God, will harken vnto his commaundementes. For if we do not shewe our selves faithfull in our conuersacion, the faith which we pretend to haue, is but a fayned saythe:

*Acto. 13. fide  
et operibus.  
Capit. 11.  
Sermo de le-  
ge et fide.*

*Hebre. xi.*

*Gene. iiii.*

*Gene. vi.*

*Eccle. xliii.*

*Gene. xi.*

*Gene. xii.*

*Eccle. xliii.*

faith: because the true Christian faith, is manifestly  
shewed by good liuing, and not by wordes onely  
as saint Augustine saith, good liuing cannot be se-  
parated fro true faith: which worketh by loue. And  
S. Chrysostome saith: faith of it self, is full of good  
workes, as sone as a mā doth beleue, he shalbe gar-  
nished with the. How plētifull this faith is of good  
workes, and how it maketh the woорke of one man,  
more acceptable to God then of another, S. Paule  
teacheth at large in the. xj. Cha. to the Heb. sayng:  
that faith made the oblaciō of Abell better, then the  
oblaciō of Cain. This made Noe to buyld a arcke.  
This made Abraham to forsake his countrey, and  
all his frendes, and to go vnto a far countrey there  
to dwel among straungers. So did also Isaac and  
Jacob, dependyng onely of the helpe and trust, that  
they had in God: And when they came to the coun-  
trei, which God promysed them, they would builde  
no cities, townes, nor houses, but liued lyke straun-  
gers in tentes, that might eueri date bee remoued.  
Theire trust was so muche in God, that they set but  
litle by any worldly thyng, for that God had prepa-  
red for them, better dwelling places in heaue, of his  
awne foundacion and buildyng. This faith made  
Abraham ready at Gods commaundement to offre  
hys awne sonne and heire Isaac, whom he loued so  
well, & by whom he was promysed to haue innume-  
rable issue, among the whiche, one should be borne,  
in whoin all nations should bee blessed: trustyng so  
muche in God, that though he were slain, yet God  
was able by his omnipotent power, to raise him fro  
death, & perfourme his promyse. He mistrusted not  
the

the promise of god, although vnto hys reason euery thing seemed contrary. He beleued verely, that God woulde not forsake hym in dearthe, and samynge, & was in the countrey. And in al other daungers that he was brought vnto, he trusted euer, & God would be hys God, and his protector, whatsoeuer he saue to the contrary. Thys faith wrought so in the hart of Moses, that he refused to be take for kyng Pharaos hys daughters sonne, and to haue great inheritance in Egypt, thinkyng it better with the people of God, to haue affliction, and sorowe, then with naughtie men, in synne to lye pleasauntly for a tyme. By faith, he cared not for the threatenynge of kyng Pharaos: for his trust was so in God, that he passed not of the felicitie of this worlde, but looked for the rewarde, to come in heauen, settynge hys hart vpon the invisible God, as if he had seen hym euer present befoze hys eyes. By faith the children of Israel passed throughe the redde sea. By faith, the wall of Hiericho, fell doune without stroke, and many other wonderfull intracles haue been wrought. In al good men, that heretofore haue been, faith hath brought furth their good woorkes, and obteyned the promises of God.

Exod. ii.

Exod. xiiii

Iosue. vi.

Daniel. vi.

Daniel. iii.

FAITH hath stopped the Lions mouthes: faith hath quenched the force of fire: faith hath escaped the swoordes edges: faith hath geuen weakemen strength, victorie in battaill, ouerthrowen the armies of infidels, raised & dedde to lyfe: faith hath made good men to take aduersitie, in good parte: some haue been mocked and whipped, bounde and caste in prisson: some haue losse all their goodes and

G. j.

liued

lived in great povertie: some haue waded in most  
taines, hilles and wildernesse: some haue beene rae-  
ked, some slaine, some stoned, some sawe, some rent in  
peces, some hedded, some byent without mercy, and  
would not be deliuered, because they looked to rise a-  
gaine, to a better state.

ALL these fathers, martyrs, and other holy men,  
(whom saint Paule spake of) had their fayth truly  
fixed in God, when all the worlde was agaynst the.  
Thei did not onely knowe God to be the Lord, ma-  
ker, and gouernour of all men in the worlde: but also  
thei had a special confidence and trust, that he was,  
and would be their God, their comforter, aider, hel-  
per, maintainer, and defender. This is the christian  
faith, whiche these holy men had, and we also ou-  
ght to haue. And although thei were not named chri-  
stian men, yet was it a christian faith that thei had,  
for thei looked for all benefittes of God the father,  
throughe the merites of hys sonne Iesu. Christe, as  
we now do. This difference is betwene the and vs:  
for they looked when Christ shoulde come, and we be  
in the tyme, when he is come. Therefore saith saint  
Augustyne: the tyme is altered, but not the fayth:  
for we haue both one fayth in one Christ. The same  
holy Ghost also, that we haue, had they, saith saint  
Paule, for as the holy Ghoste doeth teache vs to  
trust in God, and to call vpon hym as our father; so  
did he teache them to saie, (as it is written). Thou  
Lord, arte our father and redemer, and thy name is  
without beginning and euerlasting. God gaue the  
then grace to be hys children, as he doeth vs now.  
But now by the coming of our sauiour Christ, we ha-  
ue recei-

In Tho. tra.  
xlv.

ii. Cor. iiii.

3v. b. i. a. s.

3v. b. i. a. s.

Esaie. xliii.

we receiued more abundantly the spirit of God in our hartes, whereby we maie conceiue a greater faith, & a surer truste, then many of the had. But in effect they & we be all one: we haue the same faith that they had in God, and thei the same that we haue. And s. Paul, so much extolleth their faith, because we should no lesse, but rather more, geue oure selues wholly vnto Christ, bothe in profession & liuyng now, whe Christ is come, then s. olde fathers did before hys coming. And by all the declaratiō of s. Paule, it is euident, that s. true, liuely, & christian faith, is no dead, vaine, or vnfructefull thyng, but a thyng of perfecte vertue, of wonderfull operation & strength, byngyng furth all good motions and good workes.

ALL holy scripture agreeably beareth witnesse, that a true liuely faith in Christ, doeth byng furth good workes, and therfore euery man must examine himself diligently, to know, whether he haue the same true kinely faith in hys harte vnfainedly or not, whiche he shall know by the fructes therof. Many that professed the faith of Christ, were in this error, that thei thoughte thei knewe God and beleued in hym, when in their lyfe they declared the contrary: whiche error, sainet Ihon in hys first Epistle confutynge, wytteth in this wise: Hereby we are certified, that we knowe God, if we obserue hys commaundementes: he that saith, he knoweth God, & obserueth not his commaundementes, is a liar, & the truth is not in hi. And again he saith, whosoever sinneth, doth not se God, nor knowe hym: let no man deceiue you welbeloued childre. And mozeouer he saith: hereby we know s. we be of the truth, & so we shall perswade

G. is,

oure

- i. Ihon. iii. our hartes before hym: for if our awne hartes re-  
 poyne vs, God is aboue our hartes, and knoweth al  
 thinges. Welbeloued, if our hartes repoyne vs not,  
 then haue we confidence in God, and shall haue of  
 hym whatsoever we aske, because we kepe hys com-  
 maundementes, and do those thynges, that please  
 hym. And yet further he saith: every man that be-  
 leueth that Iesus is Christe, is borne of God: & we  
 knowe, that whosoever is borne of God, doeth not  
 synne: but the generation of God, purgeth him, and  
 the deuill doth not touche hym. And finally he con-  
 cludeth: shewing the cause, why he wrote this epi-  
 stle sayth: For this cause haue I thus written vnto  
 you, that you maye knowe, that you haue euertla-  
 styng lyfe, whiche do beleue in the sonne of God.
- i. Ihon. v. And in hys thirde Epistle, he confirmeth the whole  
 matter of faith and workes, in fewe wordes, sayng:  
 he that doth well, is of God, and he that doeth euill  
 knoweth not God. And as i. Ihon saith: that the  
 truely knowledge, and faith of God, byngeth furth  
 good workes; so saith he likewise of hope & Cha-  
 ritie, that they cannot stande with euill liuynge. Of  
 hope, he writteth thus: we knowe that when God  
 shall appere, we shalbe lyke vnto hym, for we shall  
 se hym, euen as he is. And who soeuer hath this ho-  
 pe in him, doth purifie himself, like as God is pure.  
 And of charitie he saith these wordes: He that  
 doeth kepe Gods worde, or commaundemente, in  
 hym is truely the perfecte loue of God, And agayne  
 he saith: this is the loue of God, that we should ke-  
 pe hys commaundementes. And i. Ihon wrote not  
 this, as a subtile proposition, deuised of hys awne  
 phantasie
- iii. Ihon. i.
- i. Ihon. iii.
- i. Ihon ii
- i. Ihon. v

phantasie, but as a moste certain & necessarie truth, taught vnto him by Christ himself, the eternall & infallible veritie, who in many places doth moste cleerely affirme, that fayth, hope, & charitie, cannot consist without good & godly woꝝkes. Of fayth, he saith **Ihon.iii** He that beleueth in the sonne, hath euerlastyng life, but he that beleueth not in the sonne: shal not se that life, but the wꝛath of God remaineth vpon him. And the same he confirmeth with a double othe, sayyng: **Ihon.vi.** Forsothe & forsothe, I saue vnto you, he þat beleueth in me, hath euerlastyng lyfe. Now, for asmuch as he that beleueth in Christ, hath euerlasting lyfe, it must nedes consequently folow, that he þat hath this fayth, must haue also good woꝝkes, & be studious to obserue Gods commaundementes obediently. For to the that haue euill woꝝkes, & leade their lyfe in disobedience, & trasgression of Gods commaundementes, without repentance, pertaineth not euerlasting life, but euerlastyng death, as Christ himself saith: they that do wel, shal go into life eternal, but they that do euill, shal go into þat eternal fire. **Matth.xxv** And again he saith: I am the first letter & the last, the beginnyng & the endyng: to him þat is a thirste, I wil geue of the welles of the water of lyfe frely: He that hath the victoꝛye, shal haue all thynges, & I will be his God, and he shalbe my sonne: But they þat be fearfull, mistrustynge God, & lacking fayth, they þat be curled people & murderers, & fornicatoꝛs, & soyleꝛers, & Idolaters, & all liars, shall haue their poꝛcion in þat lake, that burneth with fire & byrmstone, which is the secōd death. **Apoc.xxi** And as Christe vndoubtedly affirmeth, that true faythe bringeth furth good woꝝkes: so doth he say likewise **Charitie**  
bringeth  
furth good  
woꝝkes.

Eccle. i.  
Eccle. xv

of charitie. Whosoever hath my commaundementes & kepeth the, & is he, & loueth me. And after he saith: he that loueth me, will kepe my worde, & he & loueth me not, kepeth not my wordes. And as the loue of God is tried by good workes, so is the feare of God also, as the Wisemā saith: & Dread of God putteth away synne. And also he saith: he that feareth god will do good workes. A man may sone deceiue hym self, & thinke in hys awne phantasie, that he by sayth knoweth God, loueth him, feareth him, & belongeth to him, whē in very dede he doth nothpyng lesse. For the triall of all these thinges, is a very godly & christian lyfe. He that seeth hys harte set to seeke Gods honor & studieth to know the wil & commaundementes of God, & to cōforme himself therunto, & leaueh not hys life after the desire of hys awne fleshe, to serue & deuill by synne, but setteth hys minde to serue God, for gods awn sake, & for his sake also to loue al hys neighbors, whether they be frendes or aduersaries; doying good to euery mā (as opportunitie serueth) & willingly hurtynge no mā: Such a mā maye wel retoyce in God, perceiuinge by the trade of his life, & he vnfaignedly hath & right knowledge of God; a liuely sayth, a constant hope, a true, & vnfeined loue & feare of God. But he & casteth awaie & yoke of gods commaundementes frō hys necke, & geueth hymself to liue without true repētaūce, after hys awne sensual mynde & pleasure, not regardynge to knowe Gods worde, & much lesse to liue according therunto: such a man clerely deceiueh himself, & seeth not hys awn harte, if he thinketh, & he either knoweth god, loueth him, feareth him, or trusteth in him. Some peraduenture

ture phātasse in themselves, & thei belong to God, although they lyue in synne, & so they come to & Church & shewe themselves as Gods dere childe. But I. Ihon. i. sayth plainly: if we saie, & we haue any company with God, and walke in darkenesse, we do lye. Other doo vainly thinke, that thei know & loue God, although they passe not of his cōmaundementes. But I. Ihon. i. saith clerely: he & saith I know God, & kepeth not hys cōmaundementes, he is a liar. Some falsly perswade themselves, & thei loue God, whē they hate their neighbors. But I. Ihon. saith manifestly: if any mā saie, I loue god, & yet hateth his brother, he is a liar. He that saith, & he is in the light, & hateth his brother, he is stil in darkenesse. He & loueth his brother, dwelleth in the light, but he & hateth hys brother, is in darkenesse, & walketh in darkenesse, and knoweth not whether he goeth: for darkenesse hath blynded hys eyes. And mozeouer he saith: hereby we manifestly knowe the childe of God, from the childe of the deuill: he that doeth not righteously, is not the childe of God, nor he that hateth hys brother.

DECEIVE not your selves therfore, thinkynge that you haue faith in God, or that you loue God, or do truste in hym, or do feare hym, when you lyue in synne: for then your vngodly & sinfull life, declareth & contrary, whatsoeuer ysaie or thinke. It pertaineth to a christia man, to haue this true christian sayth, and to trye himself, whether he hath it or no, & to knowe what belongeth to it, & how it doeth worke in hym. It is not the worlde, that we can trust to: the worlde, and all that is therein, is but vanitie. It is God that muste be oure defence and protection,

against all tēptacion of wickednesse, & sūne, errors, supersticiō, ydolatrie, & al euill. If al the worlde were on our side, & God against vs, what could þ worlde auaille vs. Therfoze let vs set our whole sayth, and trust in God, & neither the worlde, the deuill, nor al þ power of the, shal preuaile agaynst vs. Let vs therfoze, (good chřistiā people) trie & examyne our faith what it is: let vs not flatter our selves, but loke vpō our woorkes, and so iudge of our sayth, what it is. Chřiste himself speaketh of this matter, & saith: The tree is knowen by the fruite. Therfoze let vs doo good woorkes, & therby declare our saythe, to be þ liuely chřistian faith. Let vs by suche vertues as ought to spyrng out of sayth, shew our electiō to be sure & stable, as s. Peter teacheth. Endeuoꝝ your selfs to make your calling & electiō certain by good woorkes. And also he saith: minister oꝝ declare in your faith, vertue, in vertue, knowledge, in knowledge, to p̄raunce, in temperaunce, paciēce, again in paciēce, Godlinesse, in Godlinesse, bꝛotherly charitie, in bꝛotherly charitie, loue. So shall we shew in dede, þ we haue þ very liuely chřistiā faith: & may so both certēfie our cōscience the better, that we be in the righte faith, & also by these meanes confirme other men. If these fruictes do not folowe, we do but mocke with God, deceiue our selves, & also other mē. Well maye we beare þ name of Chřistiā mē, but we do lacke the true faith, that doeth belonge thereunto. For true faith doeth euer byynge furth the good woorkes, as s. James saith: shewe me thy saythe by thy deedes. Thy deedes & woorkes, must be an opē testimonial of thy sayth: otherwise, thy sayth beyng without good woorkes,

Mat. xxiii.

s. Peter. i

James. ii.

woꝝkes, is but þ̄ deuils faith, þ̄ faith of the wicked,  
 a phantasy of faith, & not a true christian faith. And  
 like as the deuils & euil people, be nothyng the bet-  
 ter foꝝ their counterfet fayth, but it is vnto them the  
 moꝛe cause of dāpnacion: so thei þ̄ be christened, and  
 haue receiued knowledge of God, & of Chꝛistes me-  
 rites, & yet of a set purpose do liue idly, wout good  
 woꝝkes, thinkyng þ̄ name of a naked faith, to be ei-  
 ther sufficiēt foꝝ thei, oꝝ els lettynge their mindes vpo  
 vaine pleasures of this world, do liue in synne, with-  
 out repentance, not vterryng the frutes, þ̄ do belong  
 to suche an high profession, vpon suche pꝛestitous  
 persons, & wilful sinners, must nedes remaine þ̄ great  
 vengeance of God, and eternal punishment in hel  
 prepared foꝝ þ̄ deuill & wicked liuers. Therfoꝛe, as  
 you profess the name of Chꝛist, (good christia people)  
 let no such phantasy & imaginaciō of faith, at any  
 tyme beguile you, but be sure of your faith, try it by  
 your liuing, loke vpo the frutes that cometh of it,  
 make the increase of loue & charitie by it, towarde  
 god & your neighboꝝ, & so shal you perceiue it to be a  
 true lively faith. If you fele & perceiue such a faith  
 in you, reioyce in it, & be diligent to maintein it, and  
 kepe it still in you: let it be daily increasing, & moꝛe &  
 moꝛe, by wel woꝝking, & so shal ye be sure, þ̄ you shal  
 please god by this faith: & at þ̄ lēgth (as other faith-  
 ful men haue doen befoꝛe) so shal you (when his wil  
 is) come to hym, & receiue the ende & finall reward of  
 your fayth (as s. Peter nameth it) þ̄ saluaciō of your  
 soules: The which, God graunt vs, þ̄ hath promised  
 & same vnto his faithful. To whom, be al honoꝝ and  
 glory, woꝝlde without ende. Amen.

i. Peter. i.

An homelie, or sermon, of good  
workes annexed vnto faith.



At the last Sermon was declared vnto  
you, what a liuely & true faith of a chri-  
stian man is, that it causeth not a ma to  
be idle, but to be occupied in bynggng  
furth good workes, as occasion ser-  
ueth.

No good  
workes can be  
doen without  
faith.

Ihon. xv

Hebre. xi.

Roma. xiiii

NOVV by Gods gracie shalbe declared the se-  
cond thyng, that befoze was noted of faith, that with-  
out it can no good worke bee doen, acceptable and  
pleasaunt vnto God. for as a brāiche cannot beare  
fruite of it self (saith our saulor Christus) except it  
abide in the vine, so cannot you, except you abide in  
me: I am the vine, & you be the brāiches. he that  
abideth in me, & I in hym, he bynggeth furth muche  
fruit: for without me, you can do nothing. And so  
Paul proueth, that Enoche had faith, because he  
pleased God. for without faith (saith he) it is not  
possible to please God. And again to the Romas he  
saith: whatsoener worke is doen without faith, it is  
synne. faith geueth life to the soule, & thet be asyn-  
che dedde to God that lacke faith, as they be to the  
worlde, whose bodies lacke soules. Without faith al  
that is doen of vs, is but ded befoze God, although  
the worke seme neuer so gaye and glorious befoze  
man. Euen as the picture grauen or painted, is but  
a dedde representacion of the thing it self, & is with-  
out lyfe, or any maner of mouyng: so be the workes  
of al vnfaithful persones befoze God. They do ap-  
pere to be liuely workes, & in dedde they be but bray-  
not

not answyng to the eternal life. Thei be but shadowes and shewes of liuely and good thynges, and not good and liuely thynges in dede. For true faith doth geue lyfe to the workes, and out of suche fayth come good workes, & be very good workes in dede and without it, no woork is good before God: As saith S. Augustine: we must let no good woorkes before faith, nor thinke that before faith, a man may do any good woork: for such workes, although they seme vnto me, to be praple woorthy, yet in dede they be but vaine, and not allowed before God. Thei bee as the coule of a horse, that runneth out of the way whiche taketh greate laboꝝ, but to no purpose. Let no man therefore (saith he) recken vpon hys good workes before hys fayth. Wheras faith was not, good workes wer not: the intent (saith he) maketh the good workes, but fayth must guide and ordeine & intet of man. And Christ saith: if thyne eye be naught the whole body is full of darkenesse. The eye d th signifie the intent (saith S. Augustine) wherewith a man dooth a thyng. So that he, whiche dooth not hys good workes with a Godly intent and a true faith, that worketh by loue, the whole body besyde, (that is to say, all the whole numbꝛe of hys workes) is darke, and there is no light in it. For good dedes be not measured by the factes themselves, and so disseuered from bles, but by the endes and intentes for the whiche they be doen. If a Heathen man cloth the naked, feede the hungry, and do suche other lyke workes: yet because he doth them not in faith, for the honoꝝ and loue of God, thei bee but dedde, vaine and fruitlesse workes to hym.

In prefati.  
Psal. xxxi.

Math. vi.

In prefati.  
Psal. xxxi.

D. ij.

Faith

**F**AITH is it, that doth commend the worke to  
 God: for as **S.** Augustine saith: whether thou wilt  
 or no, that worke þ commeth not of faith, is naught:  
 where the faith of Christ is not the foundacio: there  
 is no good worke, what buyldyng soeuer we make.  
 There is one worke, in the whiche be all good wor-  
 kes, that is, faith, which worketh by charite: if thou  
 haue it, thou hast the grounde of all good workes.  
 For the vertues of strength, wisdome, temperance, and  
 iustice, be all referred vnto this same faith: without  
 this faith, we haue not them, but onely the names  
 and shadowes of them, (as **S.** Augustine saith). All  
 the life of the that lacke the true faith, is vayne: and  
 nothing is good without him; that is þ author of  
 goodnes: where he is not, there is but feined vertue,  
 although it be in the best workes. And **S.** Augusti-  
 ne, declaryng this herse of the psalme: the Turtle hath  
 found a nest where she maye kepe her yong birdes:  
 saith, that Jewes, heretiques, and Pagans, do good  
 workes: thei clothe the naked, fede the poore, and do  
 other workes of mercy, but because thei be not doen  
 in þ true faith, therefore þ birdes be losse. But if thei  
 remain in faith, then faith is the nest and sauegarde  
 of their birdes, that is to saye, sauegarde of their  
 good workes, that the reward of them be not bette-  
 ly lost. And this matter (whiche saint Augustine ad-  
 dresse in many booke disputeth) saint Ambrose con-  
 cludeth in fewe wordes, sayng: he that by nature  
 would withstande vice, either by natural will or rea-  
 son, he dooth in vain: gainst the tyme of this life,  
 and attaineth not the very true vertues: for with-  
 out the worshippynge of the true God, that whiche  
 semeth

De vocati.  
 Gentium.  
 Li. i. ca. iii.

seemeth to be vertue, is vice. And yet most plainly to this purpose, writeth s. Ihon Chrysostō in this wyle: you shall finde many, which haue not the true faith, and be not of the flocke of Christ, and yet (as it appeareth) they flourish in good workes of mercy. You shall finde them full of pittie, cōpassion, & geuen to iustice and yet for all that, they haue no fruite of their workes, because s̄ chief worke lacketh. For whē the Jewes asked of Christ what they should doo to worke good workes, he answered: this is s̄ worke of God to beleue in hym whom he sent. So s̄ he called faith the worke of God. And as sone as a man hath sayth, anon he shall flourish in good workes: for sayth of it self is full of good workes, & nothing is good without sayth. And for a similitude, he saith, that they which glister & shine in good workes without sayth in God, be like dead men, whiche haue goodly & precious tombes, & yet it availeth the nothing. Sayth may not be naked without good workes: for then it is no true sayth: and when it is adioyned to workes yet it is aboue the workes. For as mē that be verie men in deede, first haue life, and after be nourished, so must our faith in Christe go before, & after be nourished with good woorkes. And lyfe maye be without nourishment, but nourishment cannot be without lyfe. A mā must nedes be nourished by good workes, but first he must haue sayth: he that dooth good deedes, yet without sayth he hath not life. I can shewe a mā that by faith without workes lyued, & came to heauen, but without faith neuer mā had lyfe. The thief that was hanged when Christe suffered, dyd beleue onely, and the most mercifull God dyd iustifie hym.

In fermone  
de fide, lege  
& spū scō.

Ihon. vi.

¶.iii.

And

And because no manne shall objecte, that he lacked time to do good workes, for els he would haue doe them: truth it is, and I wil not contende therein: but this I will surely affirme, that faith onely saued hym. If he had liued, and not regarded saythe, and the workes thereof, he should haue losse hys saluation again. But this is the effecte that I saye, that faith by it self saued hym, but workes by them selves neuer iustified any man. Here ye haue heard the mynd of saint Chrysostome, wherby you maye perceiue, that neither faith is without workes (hauing opportunitye therto) nor workes can auail to eternal life without faith.

What woorkes they are that spring of faith.

Math. xix

Math. xix.

NOVV to procede to the thirde parte (whiche in the former Sermon was noted of faith) that is to saye, what maner of workes they be, whiche spring out of true faith, and leade faithful men vnto eternall lyfe: this cannot bee knowne so well, as by our sauioꝝ Christe hymself, who was asked of a certayn greate man the same question. What woorkes shall I do (saied a pynce) to come to euerlastyng lyfe. To whom Iesus answered: If thou wilt come to the eternall lyfe, kepe the commaundementes. But the pynce not satisfied herewith, asked farther, whiche commaundementes. The Scribes and Phariseis had made so many of their owne lawes and traditions, to byng men to heauē, besydes Gods commaundementes, that this man was in doubte, whether he should come to heauen by those lawes & traditions, or by the lawes of God: & therfoze he asked Christ, whiche commaundementes he meant. Whereunto Christ made hym a playne answer, rehersyng the commaunde-

commaundementes of GOD, sayng: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and mother, and loue thy neighbour as thy self. By whiche woordes, Christe declared, that the lawes of GOD, bee the very waye that do leade to eternall life, and not the tradicions, and lawes of men. So that this is to bee taken for a moste true lesson taught by Christes awne mouthe, that the woorkes of the morall commaundementes of GOD, bee the very true woorkes of faythe, whiche leade to the blessed lyfe to come. But the blindnesse and malice of man, euen from the begynnyng, hath euer been ready to fall from Gods commaundementes. As Adam the first man, hauyng but one commaundement, that he should not eate of the fruit forbidden, notwithstanding Gods commaundement, he gaue credite vnto the woman, seduced by a subtile perswasion of the serpent, and so folowed hys owne wyll, & left Gods commaundement. And euer since that tyme, al hys successiō hath been so blinded through originall synne, & they haue bee euer ready to decline from God and hys lawe, and to inuente a newe waye vnto saluacion, by woorkes of their owne deuise: so muche, that almoste all the worlde forsakyng & true honor of the onely eternal, liuyng God, wandred about their owne phantasies, worshippynge some the Sunne, the Moone, the sterres: some Iupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dedde men and women: Some therewith not satisfied, worshipped diuerse kyndes of beastes, birdes, fish, foule, and serpentes

Mat. xix

The woorkes that leade to heauen, be the woorkes of Gods commaundementes.

Man, fro his first fallynge from Godes commaundementes, hath euer been ready to do the like and to deuise woorkes of his owne phantasie to please God withall.

The deuises & Idolatre of the Gentiles.

euery region, toun, and house, in maner beeyng di-  
 uided, and setting vp Images of suche thynges  
 as they liked, & worshipping the same. Suche was  
 the rudenesse of the people, after they fell to their  
 awne phantasies, and left the eternall liuyng God  
 and hys commaundemētes, that thei deuised innu-  
 merable Images, and Gods. In whiche erroꝝ and  
 blindnesse they dyd remain, vntil suche tyme as al-  
 mightie God, pittying the blindnes of man, sent hys  
 true prophet Moyses into the worlde, to rephende  
 this extreme madnes, & to teache þe people to knowe  
 the onely liuyng God, and hys true honoꝝ and woꝝ-  
 shippe. But the corrupt inclinacion of man, was so  
 muche genē to folow his awne phantasies, and (as  
 pou would saye) to fauor hys awne birde, that he  
 brought vp hymself, that all the admonitiōs, exhoꝝ-  
 tatiōs, benefites, and threatenynge of God, could  
 not kepe hym from suche hys inuencions. For not  
 withstanding al the benefites of God, Mewd vnto  
 the people of Israel, yet when Moyses went vp into  
 the mountain, to speake with almighty God: he had  
 taried there but a few daies, when the people began  
 to inuēt new Gods. And as it came in their heddes,  
 they made a calfe of gold, and kneled doune & woꝝ-  
 shipped it. And after that, they folowed the Moabi-  
 tes, & worshipped Beelphegoꝝ the Moabites God.  
 Read the boke of Judges, the boke of the Kynges  
 and the Prophetes, & there shall you finde, howe in-  
 constant the people wer, how ful of inuencions, and  
 moze ready to runne after theyr awne phantasies,  
 then Gods most holy commaundementes. Ther shall  
 you reade of Baall, Moloch, Chamos, Bechom,  
 Baalpeoꝝ,

The deuises  
 & ydolatrie  
 of the Gentiles.

EXO. XXXII.

Baalpeor, Astaroth, Beel the dragon, Dylanus, the  
hysen serpente, the twelue signes, and many other:  
vnto whose unages, the people with greate deuoti-  
on, inuented pilgrimages, prierously deckyng and  
conspyrng them, knelyng doune and offeryng to them,  
thynkyng that, an high merite before God, and to be  
esteemed aboute the pceptes and commaundemen-  
tes of God. And wher at that tyme, God commaun-  
ded no sacrifice to be made, but in Ierusalem on-  
ly, they dyd cleane contrary, makyng alters and sa-  
crifices euery wher, in hilles, in wooddes, & in hou-  
ses, not regardyng Gods commaundementes, but  
estemyng thep a lone phantasie and deuotion to  
be better then them. And the error hereof was so  
spred abrode, that not onely the vnlearned people,  
but also the priestes & teachers of the people, partly  
by glopy & auarice were corrupted, and partly by ig-  
norauce blindly seduced with the same abhominati-  
ons: So muche, that kynge Achaz, hauyng but  
onely Helias a true teacher & minister of God, there  
were eight hundred and fiftie priestes, that perswa-  
ded hym to hono? Baal, and to do sacrifices in the  
wooddes or groues. And so continued that horrible  
error, vntill the thre noble kynges, as Iosaphat,  
Ezechias, & Iosias, Gods elect ministers, destroyed  
the same clerely, and reduced the people from suche  
their fained inuencions, vnto the very commaun-  
dementes of GOD: so; the whiche thyng, their im-  
mortal reward and glopy, doeth and shall remayn  
with GOD for euer.

ADDE beside the foresayed inuencions, the inel-  
uctory of man to haue byp alone holy deuotions,

I.

deuised

deuised newe sectes and religions, called Phariseis, Sadduces, and Scribes, with many holy & godly traditions and ordinances (as it seemed, by the outward apparance and goodly glistering of the workes,) but in very verbe, all tending to Idolatrye, Supersticion and Hypocrisy, they hartes within, beyng full of malice, pryde, courteousnesse, and all iniquitie. Against which sectes, and their pretended holynes, Chyfte cryed out moze vehemently, then he did against any other persones, saying and often

**Matt. xxiii.** repeting these wordes: Wo be to you Scribes and Phariseis, ye hypocrites, for you make cleane the vessel without, but within you be ful of raven and filchinesse: thou blynd Pharisee, and hypocrite, firste make the inward parte cleane: for notwithstanding all the goodly traditions, and outward shewes of good workes, deuised of their awne imagination, whereby they appered to þe worlde, mozte religious and holy of all men: yet Chyft, (who sawe their hartes) knewe that they were inwardly in the sight of GOD ynholie, vnholie, mozte abhominable, and farthest from God of all men. Therefore sayed he vnto

**Matth. xv.**  
**Esai. xxix.** to thynke Hypocrites, the Prophete Esai spake full truely of you, when he sayed: This people honoure me with their lippes, but they harte is farre from me: they worshyppe me in vayne, that teache doctrines and commaundementes of men: for you leaue the commaundementes of God, to kepe your awne traditions, doo.

Some lawes  
must be obser-  
ued and kept,  
but not in  
Gods lawes.

AND though Chyfte sayed, they worshipped GOD in vayne, that teache doctrines and commaundementes of men: yet he meant not thereby to over-throwe

throwe all mennes commaundementes, for he him-  
 self was euer obedient to the Princes and theyr la-  
 wes, made for good ordre and gouernaunce of the  
 people: but he reproued the lawes and traditions,  
 made by the Scribes and Phariseis, whiche were  
 not made onely for good ordre of the people (as the  
 Ciuil lawes were) but they were so highly extolled,  
 that they were made to be a ryght and sincere wor-  
 shippinge of God, as they had been equall with  
 Gods lawes, or aboute therfor many of Gods lawes  
 could not be kept, but were sayn to geue place vnto  
 them. This arrogancie God detested, & man should  
 so aduance his lawes, to make them equall with  
 Gods lawes, wherein the true honoring and ryght  
 worshipping of God standeth, and to make his la-  
 wes for them to be omitted. God hath appoynted  
 his lawes, whereby hys pleasure is to be honored,  
 his pleasure is also, that all mannes lawes, being  
 not contrary to his lawes, shalbe obeyed, and kepte,  
 as good and necessarye for every common weale,  
 but not as thynges, wherein principally his hono-  
 reth. And all Ciuil and mannes lawes, either be,  
 or shulde be made, to induce men the better to ob-  
 serue Gods lawes, that consequently, God should  
 be the better honored by them. Howbeit, the Scri-  
 bes and Phariseis were not content, that theyr la-  
 wes should be no higher esteemed, then other possi-  
 ble and ciuil lawes, nor would not haue them called  
 by the name of other tēporall lawes, but called the  
 holy & godly traditions, and would haue them este-  
 med, not onely for a right and true worshipping of  
 God (as Gods lawes be in deede) but also to be the

vx. shall  
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vx. shall

Holy traditi-  
 ons were este-  
 med as Gods  
 lawes.

Luke. xvi.  
 Holy traditi-  
 ons were este-  
 med as Gods  
 lawes.  
 Holinesse of  
 mānes deute  
 is commonly  
 occasion that  
 GOD is of-  
 fended.

Matth. xii.

Matth. xv.

moste high honoring of God, to the whiche, the cō-  
 māndementes of God should geue place. And for  
 this cause, did Christ so vehemently speake against  
 them, sayng your tradicions whiche men esteeme so  
 high, be abhominacion before God. For cōmonly,  
 of suche tradicions foloweth the transgression of  
 Gods cōmaundementes, and a moze deuotion to the  
 obseruynge of suche thynges, and a greater consci-  
 ence in breakynge of them, then of the commaunde-  
 mentes of God. As the Scribes and Phariseis so  
 superstitiously and scrupulously kepte the Sab-  
 both, that they were offended with Christ, because  
 he healed sicke men, and with his Apostles, because  
 they beyng sore hungry, gathered the eares of corne  
 to eate, vnder that daye. And because his disciples  
 washed not their handes so often as the tradicions  
 requyred, the Scribes and Phariseis quereled with  
 Christ, sayng: why do thy disciples breake the tra-  
 ditions of the elders? But Christ objected against  
 them, that they say to obserue their owne tradicions,  
 did teache men to breake the very cōmaundemen-  
 tes of God. For they taught the people such a deuo-  
 tion, that they offered their goodes into the treasu-  
 re house of the temple, vnder the pretense of Gods  
 honor, leauing their fathers and mothers (to whom  
 they were childen bounde) vnhelpe: and so they bra-  
 ke the cōmaundementes of God; as hope they  
 ayme tradicions. They esteemed more an othe made  
 by the gold or oblation in the temple, then an othe  
 made in the name of God himself, or of the temple.  
 They were more studious to pay their tithes of smal  
 thynges, then to do the greater thinges commaun-  
 ded of

ded of God, as workes of mercye, or to do iustice, or to deale syncerely, bryghtly, and saythfully, with God and man (these saith Christ ought to be doen, Mat. xxiii. and the other not omitted). And to be shorte, they were of so blynd iudgement, that they stombled at a strawe and leped ouer a blocke. They would, (as it wer) nicely take a flye out of their cuppe, and drynke doune a whole Camell. And therfore Christ called thein blynde guydes, warnyng his disciples fro tyme to tyme, to eschewe their doctrine. For althoughe they seemed to þe world, to be moste perfecte men, bothe in luyng and teaching: yet was their life but Hypocrisie, and their doctrine but sower leuen, mixte with supersticion, Idolatry, a preposterous iudgement: setting vp the traditions and ordinaunces of man, in the stede of Gods commaundementes.

Thus haue you heard, how muche the worlde fro the begynnyng vntil Christes tyme, was euer ready to fall from the commaundementes of God, and to seke other meanes to honoꝝ and serue hym, after a deuocion imagined of their awne heades: and how they extolled their awne traditions, as high or aboue Gods commaundementes, whiche hath happened also in our tymes (the more it is to be lamēted) no lesse then it did eynog the Jewes, and that by the corrupciō, or at the least, by the negligence of them, that chiefly ought to haue preferred Gods comaundemētes, and to haue preserved the syncere and heauenly doctrine left by Christe. What man hauing any iudgement or learnyng, topned with a true zeale vnto GOD, both not se, and lament, to haue entered into Christes religio, suche false doctrine, Supersticion,

persticion, Idolatrye, Hypocrisy, and other enormities and abuses, so as by litle and litle throughe the sower leuen therof, the swete bread of Gods holpe worde hath beene muche hindered and layed apart. Neuer had the Jewes in their moste blyndnesse, so many Pilgrimages vnto Images, nor vsed so muche knelyng, kysyng, and censyng of them, as hath beene vsed in our tyme.

Sectes & Religions among christian men

SECTES and seined religions were neither the forty parte so many among the Jewes, nor more superstitiously & vngodly abused, then of late dayes they haue beene among vs. Whiche sectes and religions, had so many hypocriticall workes in theyr state of religion (as they arrogantly haied it) that their lampes (as they sayd) rane alwayes ouer, able to satisfie, not onely for their awne spynes, but also for all other their benefactors, brothers, & sisters of their religion, as moste vngodly and craftely they had perswaded the multitude of ignorant people: keeping in diuerse places (as it wer) martes or markettes of merites, beyng full of their holy reliques, Images, thynges, and workes of supererogacio, ready to be solde. And all thinges which they had, were called holy, holy Coules, holy Girdels, holy Pardoned Beades, holy Schooes, holy Rules, and all full of holynesse. And what thyng can be more foolishhe, more Superstitious, or vngodly, then that men, women and chyldren, should weare a fraters coote, to deliuer them from agues or pestilence, or when they dye, or when they be buried, cause it to be caste vpon them in hope therby to be saued. Whiche supersticion, although (thanks be to God) it hath been

been lytle vsed in this realme: yet in diuerse other realmes, it hath been, and yet is vsed, both emonge many, bothe learned and vnlearned. But to passe ouer the innumerable superstitiousnesse, that hath been in straunge apparell, in silence, in doymitorye, in cloyster, in chapter, in choyse of meates & in drinkes, and in such like thinges: let vs consider, what enormities and abuses haue been, in the thre chiefe principall poyntes, which they called the thre essencialles of religion, that is to saye, obedience, chastitie, and wilfull pouertie.

FIRST, vnder pretense of obedience to their father in religion (whiche obedience they made them selves) they were exempted by theyr rules & canons, from the obedience of their natural father and mother, & from the obedience of Emperour & Kyng, and all temporall power, whom of herve ductye by Goddes lawes, they wer bound to obeye. And so the profession of their obedience not due, was a renunciation of their due obedience. And how their profession of chastite was obserued, it is more honestly to passe ouer in silence, and let the world iudge of that, whiche is well knowne; then with vnchast woordes by expressing of their vnchast lyfe, to offend chaste and Godly eares. And as for theyr wilfull pouertie, it was such, that when in possessions, iewels, plate and riches, they wer equal, or aboue marchautes, Gentlemen, Barons, Bishes, & Dukes: yet by this subtile sophistical terine, *Propria in comuni*, they deluded the world, perswadyng, that notwithstanding all their possessions & riches, yet they obserued their vowe, & were in wilful pouertie. But for al their riches, they

The. iii. chief  
bowes of religion.

might neither helpe father nor mother, nor other; & were in deede very needy and poore, without the licence of their father Abbot, Prior, or warden. And yet they might take of every man, but they might not geue ought to any man, no, nor to them, whom the lawes of God bound them to helpe. And so through their traditions and rules, the lawes of God could beare no rule with them. And therefore of them might be moſte truly ſayed that, which Chriſt ſpake vnto the Pharisees: you breake the commaundementes of God by your traditions: you honour God with your lippes, but you hartes be farre from hym. And the longer praiers they vsed by daye by night, vnder pretence of ſuche holynes, to get the fauour of Widowes & other simple folkes, & they might syng Trentals and seruice for their husbandes and friends, & admitte them into their suffrages, & the more truly is brekfied of them in the sayng of Chriſt: wo be to you Scribes and Pharisees, Hypocrites, for you deuoure Widowes houses, vnder colour of long praiers: therefore your dampnation ſhalbe the greater. Wo be to you Scribes & Pharisees, Hypocrites, for you go about by sea and by lande, to make you newe houses and newe brethren, and when they be admitted of your secte, you make the the chylde of helle, worse then your selves be. Honour be to God, who did put light in the harte of his faithful & true minister of moſte famous memory, King Henry the. viij. and gaue hym the knowledge of his worbe, and an earnest affection to seke his glory, and to put awaye all suche Superstitious and Pharisaicall sectes by Antichrist inueted, and set vp against the

Matth. xv.

Matt. xxiii.

the true worde of God, and glory of his moste blessed name, as he gaue the lyke spirite vnto the moste noble and famous Princes, Iosaphat, Iosias, and Ezechias. God graunte all vs, the Kinges highnesse faythfull & true subiectes, to fede of the swete and sauorie breade of Gods awne wooorde, and (as Christ commaunded) to eschewe all oure Pharisaicall and Papisticall leuen of mans feined religion. Whiche, although it were befoze God, moste abhominable and contrary to Gods commaundementes, and Christes pure religio, yet it was extolled, to be a moste Godly lyfe, & highest state of perfection. As though a man might be moze Godly and more perfecte by keeping the rules, tradicions and professiōs of men, then by keepinge the holy commaundementes of God. And briesfly to passe ouer the vngodly & counterfet religions: let vs reuerse some other kindes of Papisticall superstitions and abuses, as of Beades, of Lady Psalters & Rosaries, of .xv. Pos, Other deuot  
ions and Super  
stitions. of saint Bernardes Verses, of saint Agathes letters, of Purgatory, of Masses satisfactory, of Stations and Iubilies, of feined Reliques, of halowed Beades, Beiles, Breade, Water, Palmes, Candelles, fire and suche other: of Superstitious fastynge, of fraternities, of Pardons, with suche lyke marchaundise, whiche were so esteemed and abused to the great pzeiudice of Gods glory and commaundementes, that they were made moste high and moste holy thinges, whereby to attempn to the eternall life, or remission of synne. Yea also, vaine intuections, vnfruitefull Cereymontes and vngodly Lawes, Decrees and Counsailes of Rome, were in suche wyse Decrees and  
Verdictalles. aduanced

B. f.

aduanced, that nothyng was thought comparable in aucthoritie, wisdom, learnynge, and Godlynes, vnto them. So þ the lawes of Rome, (as thei sated) were to be receiued of all men, as the foure Euangelistes: to the which all lawes of Princes must geue place. And þ lawes of God also partly wer omitted and lesse esteemed, that the sayde lawes, decrees and Counsailes, with their tradiciōs and Ceremonies, myght be more duely obserued & had in greater reuerence. Thus was the people, thzough ignorance so blynded, with the goodly shewe and apparaunce of those thinges, that thei thought the obseruing of them to be a moze holynesse, a moze perfecte seruice and honoꝝyng of God, and moze pleasynge to God, then the keepynge of Gods cōmaundementes. Such hath been the corrupt inclinaciō of man, euer superstitiously geuen to make new honoꝝyng of God, of his awn hedde, and then to haue moze affection and deuociō to obserue that, then to searche out Gods holy cōmaundementes and to kepe them. And furthermoze, to take Gods cōmaundementes, foꝝ mennes cōmaundementes, and mennes cōmaundementes foꝝ Gods cōmaundementes, yea, and foꝝ the highest, and moste perfect and holy of all Gods commaundemētes. And so was all confused, that scant well learned men, and but a small numbre of them, knewe, oꝝ at the least would knowe, and durst affirme the truth, to seperate Gods commaundementes from the commaundemētes of men: wherupon did growe muche erroꝝ, Supersticion, Idolatry, vaine religion, preposterous iudgement, greate contention, with all vngodly liuyng.

wherfoze

Wherfore, as you haue any zeale to the right and pure honoꝝyng of God: as you haue any regard to your awn soules, & to the life that is to come, which is both without pain and without end, applie your selves chiesly aboue all thyng, to reade and to heare Gods woꝝde: marke diligētly therein, what his will is you shall do, and with all youre endeuoꝝ, applie your selves to folowe thesame. First you muste haue an assured faith in God, & geue youre selves wholly vnto hym, loue hym in prosperite & aduersitie, and dread to offende hym euermoꝝe. Then, foꝝ hys sake, loue all men, frendes and foes, because they be his creacio and Image, & redemed by Christ, as ye are. Caste in your mindes, how you maie do good vnto all men, vnto your powers, & hurt no man. Obey al your superioꝝs and gouernoꝝs, serue youre masters faithfully and diligently, as well in their absence, as in their pꝛesence, not foꝝ dread of punishmēt onely, but foꝝ cōscience sake, knowing that you are bound so to do by Gods commaundementes. Disobey not your fathers & mothers, but honoꝝr the, helpe the, & please the to your power. Oppresse not, kil not, beat not, neither slaunder noꝝ hate any man: But loue al men, speake wel of all men, helpe & succoꝝ euery mā, as you maie, yea, euen your enemies that hate you, that speake euil of you, and that do hurt you. Take no mā's goodes, noꝝ couete your neighbors goodes wꝛongfully, but cōtent your selves with h, which ye get truly, & also bestowe your awne goodes charitably, as nede & case requireth. Flee all Idolatrie, Witchcraft, & pꝛiury: cōmit no maner of adultery, foꝝnicacio, noꝝ other vnchastnesse, in wil noꝝ in dede

Exhortacio  
to the keepng  
of Gods com  
maundemen  
tes.

A brief reher  
sal of Gods  
commaunde  
mentes.

R. ij.

with

OF WORKES.

with any other mannes wyse, wydowe, mayde, or  
other wyse. And trauallynge continually, durynge  
your lyfe, thus in the obseruynge the commaunde-  
mentes of God, (wherein consisteth the pure princi-  
pal, and direct honour of God, and which, wrought  
in faythe, God hath ordeyned to be the righte  
trade and pathe waye vnto heauen:) you

shall not faile, as Chyriste hath pro-  
mised, to come to that blessed

and eternall lyfe, where

you shall liue in glo-

ry and toye

with

**GOD** for

euere. To whome be

laude, honoz, and impe-

rie, for euere & euere.

**AMEN.**

**Can**

# An homelie of Christian Loue, and Charitie.



**Q**f all thynges that be good to bee taught vnto christia people, there is nothunge moze necessarie to bee spokē of, and dayely called vpon, then charitie: aswell, for that all maner of woordes of righteousness be cōteyned in it, as also, that the decay therof, is the ruyne of the worlde, the banishmēt of vertue, and the cause of all vice. And for so muche as almoste euery mā, maketh and frameth to hymself charitie after his awne appetite, a howe detestable soeuer his lyfe be, both vnto God & man, yet he persuadeth himself stil that he hath charitie: therfoze you shall heare now a true & plain description of Charitie, not of mennes imaginaciō, but of the very woordes and example of our sauioz Iesus Christ. In which description, euery mā, (as it were in a glasse) maye considze himself & se plainly without erroz, whether he be in the true Charitie oꝛ not.

Charitie is to loue God with al our harte, al our life, and all our powers and strength: With all our harte, that is to saie, that our hartes, mynd and stude, be set to beleue his worde, to trust in him, and to loue him aboue all other thynges that we loue best, in heauen oꝛ in earth: With all your lyfe, that is to saie, that our chief tope & delight be set vpon him, & his honoꝛ, & our whole lyfe geue vnto the seruice of hym aboue all thynges, with him to lyue & dye, and to forsake all other thynges, rather then hym. For

What Charitie is.

The loue of GOD.

v. d. 12. 17

R. iij.

he that

**Matth. x.** he that loueth his father or mother, sonne or daughter, house or lade, more then me (saith Christ) is not worthy to haue me: With all our powers, that is to saie, that with our handes & fete, with our eyes and eares, our mouthes & toungues, and with all other partes & powers, both of body & soule, we should be geuen to the keepyng & fulfillyng of his comaunde-

*The loue of  
thy neighbor.*

mentes. This is the firste & principall parte of charitie, but it is not the whole: for charitie is also, to loue euery man, good & euill, frende & foe, & whatsoever cause be geue to the contrary, yet neuertheles to beare good wil and harte vnto euery man, to ble our selves wel vnto them, as wel in wooordes & countenaunce, as in all our outwarde actes and deedes: for so Christ himself taught, & so also he performed in dede. Of the loue of God, he taught in this wise, vnto a doctoꝝ of the law, that asked him, which was the great and chiefe commaundemente in the law?

**Matth. xxii.** Loue thy Lord God (saied Christ) with all thy hart, with all thy life, and with all thy mynde. And of the loue that we ought to haue emōg our selves eche to other, he teacheth vs thus, you haue heard it taught in tymes past: thou shalt loue thy frende, and hate

**Matth. v.** thy foe, but I tell you, loue your enemies, speake wel of them that diffame you, & speake euill of you, do well to them that hate you, praye for them that here and persecute you, that you maye be the chyl-dren of your father that is in heauē. for he maketh his sunne to rise bothe vpon the euil and good, and sendeth raine to iuste and vniuste. for if you loue them that loue you, what rewarde shall you haue? do not the Publicans likewise? And if you speake  
well

# OF CHARITIE.

well onely of them, that be your brethren and dere-  
beloued frendes, what great matter is that: Do not  
the Heathen thesame also: These be the very woordes  
of our saviour Christ himself, touchyng the loue  
of our neighbor. And for as muche as the Phariseis  
(with theyr moste pestilente tradicions, false inter-  
pretacions & gloses) had corrupted, and almost clea-  
rely stopped vp, this pure wel of Gods liuely wor-  
de, teachyng, that this loue and charitie perteyned  
onely to a mannes frendes, & that it was sufficiente  
for a man to loue them, which do loue him, & to hate  
his foes: therfore Christ opened this wel agayn,  
poured it, & scoured it, by geuyng vnto his Godly  
lawe of charitie, a true & clere interpretation, which  
is this: that we ought to loue euery mā, both frende  
and foe, addyng thereto, what commoditie we shal  
haue thereby, and what incommoditie by doyng the  
contrary. What thing can we wishe so good for vs,  
as the eternall heauenly father to repute & take vs  
for his chyldrene: And this shal we be sure of (sayeth  
Christe) if we loue euery man withoute exception.  
And if we doo otherwyle (sayeth he) we be no better  
then the Phariseis, Publicans, & Heathen, and shal  
haue our rewarde with them, that is, to be excluded  
from the number of Gods electe chyldren, and from  
his euerlastyng inheritaunce in heauen.

Thus of true Charitie, Christ taught, that euery  
man is bounde to loue God aboue all thinges, and  
to loue euery man, frend & foe. And thus likewyle  
he did vse himselfe, exhortyng his aduersaries, re-  
bukyng the faultes of hys aduersaries, and when  
he coulde not amende them, yet he prayed for them.

Ihon. v.

Matt. xxvi.

Esaie. liii.

Actes. viii.

firs<sup>t</sup> he loued God his father aboue all thynges:  
 somuche that he soughte not his awne glo<sup>ry</sup> & will,  
 but the glo<sup>ry</sup> and will of his father. I seke not (said  
 he) myne awne will, but the wil of him that sent me.  
 So he refused not to dye, to satisfie his fathers wil  
 sayng: if it maie be, let this cuppe of death go from  
 me, if not, thy will be doen, and not myne. He loued  
 not onely his frendes, but also his enemies, whiche  
 (in their hartes) bare exceeding great hatred agai<sup>n</sup>  
 him, & in their tounge<sup>s</sup> spake all euill of hym, and  
 in their actes and dedes pursued him, with all the<sup>re</sup>  
 might and power, euen vnto death. Yet at this not-  
 withstandynge, he withdrew not his fauor from  
 them, but still loued them, preached vnto the<sup>m</sup>, of  
 loue, rebuked the<sup>re</sup> false doctryne, the<sup>re</sup> wicked li-  
 uynge, and did good vnto them, patiently acceptynge  
 whatsoeuer they spake, or did agayn<sup>s</sup>t hym. When  
 they gaue hym euill woo<sup>rd</sup>es, he gaue none euill a-  
 gayne: when they did strike him, he did not smite a-  
 gayne, & when he suffered death, he did not sle the<sup>m</sup>,  
 nor th<sup>re</sup>aten them, but prayed fo<sup>r</sup> them, and referred  
 all thynges to his fathers will. And as a shepe that  
 is led vnto the shambles to be slain, and as a lambe  
 that is shorne of his fleese, make no noyse nor resist<sup>en</sup>ce:  
 eue<sup>n</sup> so wente he vnto his death, without any repug-  
 naunce, or openinge of his mouth, to saie any euill.  
 Thus haue I described vnto you, what chari-  
 tie is, aswel by h<sup>is</sup> doctrine, as by the ex<sup>am</sup>ple of Christ  
 himself. Wherby also euery man maie, without er-  
 ro<sup>r</sup>, know himself, what state and condicio<sup>n</sup> he stan-  
 deth in, whether he be in Charitie, (& so the chylde of  
 the father in heauen) or not. fo<sup>r</sup>, although almoste  
 euery

OF CHARITIE.

euery man perswadeth hymself to be in charitie, yet let hym examine none other man, but his awne hart his life & conuersacion, and he shal not be deceiued, but trully decerne & iudge, whether he be in perfecte charitie oz not. For he that foloweth not hys awne appetite & wil, but geueth hymself earnestly to God to do al his wil & comaundementes, he may be sure, that he loueth God aboue all thinges, & els surely he loueth hym not, whatsoeuer he pretend: as Christ said, if ye loue me, kepe my comaundementes. For he that knoweth my commaundementes, & kepeth the he it is (said Christ) & loueth me. And again he saith, he that loueth me, will kepe my worde, & my father will loue hym, & we will both come to hym, and dwell with hym. And he that loueth me not, will not kepe my wordes. And likewise, he that beareth good hart and mynd, & bleth wel his tōgue & dedes vnto euery man, frend & foo, he may knowe therby, & he hath charitie. And then he is sure also, & almightie God taketh hym for hys dere beloued sonne, as S. Ihon saith: hereby manifestly are knowen the childzen of God, from the childzen of the deuill: for whosoener doth not loue hys bzoether, belongeth not vnto God. Ihon. xiiii

BUT & peruerse nature of man, corrupt with sin, and destitute of Gods worde & grace, thinketh it agaynst al reason, that a man should loue his enemy, and hath many perswasions, whiche induce hym to the contrary. Agaynst all whiche reasons, we ought aswel to set the teachyng, as the luyng of our sauior Christ, who louing vs (whē we wer hys enemies) doth teache vs to loue our enemies. He did patiently take for vs, many reproches, suffered beatyng,

Against carnall men, that will not for geue their enemies.

A. j. and

i. Peter, ii.

and most cruell death. Therfoze we be no membez of hym, if we will not folowe hym. Christ (saith, St. Peter) suffered for vs, leauyng an example, that we should folowe hym.

Furthermore, we muste consider, that to loue our frendes, is no moze but that, whiche thieues, adulterers, homicides, & al wicked persons do: in so muche that Jewes, Turkes, Infidels, & all brute beastes, do loue them that be their frendes, of whō they haue their liuyng, or any other benefites. But to loue enemies, is the proper condicion onely of thē, that be the children of God; the disciples and folowers of Christe. Notwithstanding, mannes froward & corrupt nature, weigheth ouer depely many tymes, the offence and displeasure doen vnto hym by enemies, and thinketh it a burden intollerable, to be bounde to loue them, that hate hym. But the burden should be easy enough, if (on the otherside) euery mā would consider, what displeasure he hath doen to hys enemye agayn, & what pleasure he hath receiued of hys enemy. And if we find noe equal recōpense, neither in receiuing pleasures of our enemy, nor in renderyng displeasures vnto hym agayn: then let vs pōde the displeasures, whiche we haue doen against almighty God, how often, and how greuouly we haue offended hym. Wherof, if we will haue of God forgiveness, there is none other remedy, but to forgiue the offences doen vnto vs, whiche bee very small in comparison of our offences doen against God.

AND if we conside, that he, which hath offended vs, deserueth not to be forgiven of vs, let vs consider again, that we muche lesse deserue to be forgiven

of

of God. And although our enemy deserue not to be  
 forgiven for his awne sake, yet we ought to forgive  
 hym for Gods loue, considering how great & many  
 benefites we haue receiued of hym, wout our deser-  
 tes, & that Christ hath deserued of vs, & for hys sake  
 we should forgive the their trespasses comitted aga-  
 inst vs. But here maye rise a necessary questio to be *A question.*  
 dissolued: if charitie require to thynke, speake, & do  
 well vnto euery man, bothe good and euil: how can  
 magistrates execute iustice vpon malefactorz with  
 charitie? How can they cast euill men in prison, take  
 away their gooddes, and somtyme their lifes, accor-  
 dyng to lawes, if charitie wil not suffre the so to do,

Hereunto is a plain & a brief aunswere, that pla- *Aunswere.*  
 gues and punishmentes be not euill of the selves,  
 if they be well taken of innocetes. And to an euil ma  
 they are bothe good & necessary, & maye be executed,  
 accor dyng to charitie, & with charitie should be exe-  
 cuted. For declaracion wherof, you shal vnderstand, &  
 charitie hath. ii. offices: thone contrary to the other, &  
 yet both necessary to be bled vpon me of contrary sort,  
 & disposicio. The one office of charitie is, to cherish  
 good & innocent me, not to oppresse the with false ac-  
 cusacio, but to encourage the wth rewardes to do wel  
 and to perseuer in wel doynge, defendynge them with  
 the sworde from their aduersaries. And the office of  
 bishops and pastozs, is to prayle good men for well  
 dooyng, that they maye perseuer therein, and to re-  
 buke and correct by the woerde of God, the offences  
 and crimes of all euill disposed persones. For the o-  
 ther office of charitie is, to rebuke, correct, & punish  
 vice, without acceptation of persones, and thys to  
 be

*Charitie hath  
 two offices.*

Roma. xiii.

i. Timo. v.

be vsed againſt the onely, that be euil men and malefactorz. And that it is alwell the office of charitie, to rebuke, punyſhe, and correct them that be euil, as it is, to cheriſhe and reward them that be good and innocent: s. Paule declareth, (wrytyng to the Rom.) ſayng: that the hygh powers are ordeyned of God, not to be dreadfull to them that do wel, but vnto malefactorz, to drawe the ſwourd, to take vengeance of hym that committeth the ſinne. And S. Paule bid-  
 deth Timothe, coſtantly and vehemently, to rebuke ſynne, by the woorde of God. So that bothe offices ſhould be diligently executed, to impugne the kyng-  
 dom of the deuill: the preacher with the woorde, and the gouernoz with þe ſwourde: Els they loue neither God, nor them who they gouerne, if (for lacke of cor-  
 reccion) thei wilfully ſuffre God to be offended, and them who thei gouerne, to peryiſhe. For as euery lo-  
 uynge father correcteth hys naturall ſonne when he doth amiſſe, or els he loueth hym not: ſo all gouer-  
 noz of realmes, countreys, townes, & houſes, ſhould louingly correcte them, whiche be offendozs vnder theiſe gouernaunce, & cheriſh them which liue inno-  
 cently, if they haue any reſpect, either vnto God and theiſe office, or loue vnto them, of who they haue go-  
 uernaunce. And ſuche rebukes & puniſhementes of them that offend, muſt be doen in due tyme, leaſt by delaie, the offendozs fal hedlyngeſ into al maner of miſchief, and not onely be euill themſelues, but alſo do hurt vnto many me, drawing other by theiſe euil example, to ſinne & outrage after them. As one thieſ mate both robbe many men, & alſo make many the-  
 ſes, & one ſedicious perſon may allure many, & noye  
 a whole

a whole toun or countrey. And thus be euill persons that be so great offenders of God, & the comon weale charitie requireth to be cut of frō the body of the comon weale, lest thei corrupt other good & honest persons: like as a good surgiō cutteth away a putrified, and festered membze, for loue he hath to the whole body, least it infect other membzes adioyning to it. Thus it is declared vnto you, what true charitie or christia loue is, so plainly, that no mā neede to be deceiued. Which loue, whosoener kepeth, not only towardes God (whō he is bound to loue aboue all thinges) but also towardes his neighbor, as wel frēd as foe, it shal surely kepe hym frō al offence of God, & iust offence of mā. Therefore beare well away this one short lesō, that by true christia charitie, God ought to be loued aboue all thinges, & all men ought to be loued, good & euill, frēd and foe, & to all suche, we ought (as we may) to do good: those that be good, of loue to encourage and cherish, because they be good, and those that be euill, of loue, to procure their correctiō and due punishment, that thei may thereby, either be brought to goodnes, or at the least, that God and his common wealth may be the lesse hurt and offended. And if we thus direct our life, by christian loue and charitie, then Christe doth promise, & assure vs, that he loueth vs, that we be the children of our heauenly father, reconciled to his fauor, very membzes of Christ, and that after this short tyme of this present and mortall life, we shal haue with hym eternal life in his euerlastyng kyngdom of heauen: therefore to hym with the father and the holy ghoſt, be all honor and glorie, now and ever. Amen.

L. iij.

Against

# Against swearing and perjury.



**A** mightie God, to the intent his moste holy name should be had in honor, and euermore bee magnified of the people, commaundeth that no man should take hys name vainly in hys mouth, threatenynge punishmet vnto him & vtterly abuseth it, by swearing, forswearing, & blasphemy. To thintent therfore, & this commaundement maye bee the better knowne and kepte: it shalbe declared vnto you, bothe how it is lawfull for christian people to swear, and also what perill & danger it is, vainly to swear, or to be forsworne. Firste, when Iudges require othes of the people, for declaration of the truth, or for execucio of iustice, this maner of swearing is lawfull. Also when men make saythfull promises with attestacion of the name of God, to obserue couenantes, honest promises, statutes, lawes, and good customes: as christian princes do in their conclusions of peace, for conseruacio of common wealthes: and priuate persons, promise their fidelitie in Matrimonye, or one to another in honest and true frendshippe: and all men, when they do swear to kepe common lawes, or locall statutes and good customes, for due orde to be had and continued among men: when subiecttes do swear to bee true and saythefull to their kyng and souereigne Lord: and when Iudges, Magistrates, and officers swear, truly to execute their offices: and when a man would affirme the truth, to the setting furthe of Gods glozy (for the saluacion of the people) in

Howe and in  
what causes  
it is lawefull  
to swear,

open

OF SVVEARYNG.

opē preaching of the Gospell, or in geuing of good counsaill, priuately for their soules health. All these maner of swearynges, for causes necessary and honest, be lawfull. But whē men do sweare of custome in reasonyng, byyng, and sellyng, or other daily communication (as many be common and greatesweaters) suche kynde of swearyng is vngodly, vnlawfull, and prohibited by the commaundement of God. For suche swearyng is nothyng els, but takyng of Gods holy name in vain. And here is to bee noted, that lawfull swearyng is not forbidden, but commaunded of almighty God. For we haue examples of Christ, and Godly men in holy scripture, that did sweare themselves, and required othes of other likewise. And Gods commaundement is: Thou shalt dreade thy Lord GOD, and shalt sweare by hys name. And almighty God by hys Prophet Dauid

Deuter. vi.

Psal lxiij.

Ihon. iij.

ii. Coriu. i.

Gen. xxiiij

Gene. xxi.

THVS did our sauioz; Christe sweare diuerse tymes, sayyng: verely verely. And S. Paule sweareth thus: I call GOD to witnesse. And Abraham (waryng old) required an othe of hys seruaunte, that he should procure a wyfe for hys sonne Isaac, whiche should come of hys awne kyndred, and the seruaunt did sweare that he would persourne hys Masters will. Abraham also beeyng requyred, dyd sweare vnto Abimelech, the king of Geraris, that he should not hurte hym, nor hys posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to bee, and continue a faithfull frende to Ionathas, and Ionathas did sweare to become a faithfull frende vnto Dauid.

L. 4.

Also,

Hebre. vi.

Hierem. iiii

Ier. l. i. c. 17

What condi-  
tions a lawe  
ful oth ought  
to haue.

The fyrste

The seconde.

The thirde.

ALSO God once commaunded, that if a thyng  
wer laied to pledge to any man, or left with hym to  
kepe, if the same thing wer stolne, or lost, that the ke-  
per therof, should be sworne befoze Judges, that he  
did not couey it awaye, nor vsed any deceipt, in cau-  
syng the same to be conueyed awaye, by hys consent or  
knowledge. And S. Paule saith: that in al matters  
of controuersy betwene two persones, whereas one  
saith yea, and the other nay, so as no due profe can  
be had of the truth, the ende of euery suche contro-  
uersy muste be an othe ministered by a Judge. And  
moreouer, God by the prophet Jeremy saith: thou  
shalt sweare the Lord liueth, in truth, in iudgemēt,  
in righteousness. So that whosoever sweareth whe-  
he is requited of a Judge, let hym be sure in hys co-  
science, that hys othe haue these three condicions;  
and he shall neuer nede to be afraied of perurie.

FIRST he that sweareth, muste sweare truly,  
that is, he muste (secludyng all fauor and affection  
to the parties) haue the truth onely befoze hys  
eyes, and for loue therof, saye and speake that, whi-  
che he knoweth to be truth, and no further. The se-  
cond is: he that taketh an othe, must do it with iud-  
gement, not rashely and vnadvisedly, but soberly;  
consideryng what an othe is. The thirde is: he that  
sweareth, muste sweare in righteousness, that is, for  
the very zeale and loue, whiche he beareth to the de-  
fence of innocency, to the maintenaunce of the truth  
and to righteousness of the matter or cause: all pro-  
fite, disprofite, all loue and fauor vnto the persone;  
for frendshyp or byndred, laied a part. Thus an oth  
(if it haue with it these three condicions) is a parte

of

OF SVVEARYNG.

of Godes glory, whiche we are bound by his commaundement, to geue vnto hym. For he willethe that we shal sweare onely by his name: not that he hath pleasure in our othes, but like as he commanded the Jewes to offer sacrifices vnto hym, not for any delight that he had in them, but to kepe the Jewes from comitting of Idolatrye: so he comaundynge vs to sweare by hys holy name, doth not teache vs, that he delighteth in swearyng, but he thereby forbiddeth all men to geue hys glory to any creature, in heauen, earth, or water. Hereto you se, that othes lawfull, are comaunded of God, vlsed of Patriarches and Prophetes, of Christ himself, and of hys Apostle Paule. Therfore Christian people muste thinke lawfull othes, both godly and necessarie. For by lawfull promyses and couenantes confirmed by othes, princes and their countreys are confirmed in common tranquillitie and peace. By holy promyses, with attestacion of Godes name, wee be made liuely members of Christ, when we professe his religion, receiuing the sacrament of baptisme. By like holy promise, the sacrament of matrimony knitte man and wyfe, in perpetual loue, that they desire not to bee seperated, for any displeasure or aduersitie, that shall after happen.

Why was he  
willed in scrip-  
ture to swea-  
re by the name  
of God.

Esaie. xlii  
Psal. cl.

Comodities  
had by lawes  
ful othes ma-  
de obserued

By lawfull othes, whiche Kinges, Princes, Judges, and Magistrates do sweare, common lawes are kept inviolate, iustice is indifferently ministered, innocent persones, orphanes, widowes, and poore men, are defended, from murderers, oppressors, and thieves, that they suffer no wrong, nor take any harme. By lawfull othes, mutual societie, am-

ff. s.

tie, and

tie, and good ordre, is kept continually in all commonalties, as boroughes, citées, townes, and villages. And by lawfull othes, malefactorz are searched out, wrong doers are punished, and they whiche suffer wrong, are restored to their right. Therefore, lawfull swearing cannot be evil, whiche bringeth unto us, so many Godly, good, and necessarie commodities. Wherfore, when Christe so earnestly forbiddeth swearing, it maye not be so vnderstanded, as though he did forbid all maner of othes: but he forbiddeth all vain swearing, and forswearing, bothe by God, and by hys creatures, as the common vse of swearing, in buying, selling, and in our daily communication, to the intent every Christian mannes word, shoulde be aswell regarded in suche matters, as if he shoulde confirme hys communication with an othe. For everye Christian mannes word, sayth S. Hierome, shoulde be so true, that it shoulde be regarded as an oth. And Chrysostome witnessing the same, sayth: it is not convenient to sweare, for what needeth vs to sweare, when it is not lawfull for one of vs, to make a lye vnto another. Whereadventure some will saye: I am compelled to sweare, for els men that do common with me, or doe bysell with me, wil not beleue me. To this answereth S. Chrysostome, y he that thus saith, sheweth himself to be an vniust, and a deceitfull person: for if he met a trustie man, and hys decdes taken to agree with hys wordes, he shoulde not neede to sweare at all. For he that vseth truth and plainesse in hys bargayning and communication, he shal haue no neede by suche vain swearing, to bring himself in credence

Mayne swearing is forbidden.

In obiection.

In answer.

OF SVVEARYNG.

In credence with hys neighbors, nor hys neighbors wil not mistrust his saynges. And if hys credence be so muche lost in dede, that he thinketh no man wil beleue hym, without he sweare, then he may wel thinke, hys credence is cleane gone. For trithe it is (as Theophilactus writeth) that no mā is lesse trusted, then he, þ̄ hseth much to sweare. And almightye God, by the wylseman saith: that man whiche sweareth muche, shal be full of spynne; and the scourge of God, shall not depart from hys house.

Ecc. xxxiii

Another objection.

An answer.

**B**UT here some men will saye, for excusing of their many othes in their daily talke, why shulde I not sweare, when I sweare truely? To suche men it maye be sayd: that though they sweare truely, yet in swearyng often, vnadvisedly, for trifles, without necessitie, and when they should not sweare, they be not without faulte, but doo take Gods moste holpe name in vaine. Suche moze vngodly & vntoise me, are they, that abuse Gods most holy name, not onely in buyng and selleng of small thinges daily in all places, but also eatyng, drynkynge, playng, comyng, and reasonyng. As if none of these thinges might be doen, except in doying of thein, the moste holy name of God be commonly bled, and abused, vainly and vnreuerently talked of, sworne by & forsworne, to the breaking of Gods commandement, and procurement of hys indignacion. And aswell thei vse the name of GOD in vaine, that by an othe make lawfull promyses of good & honest thynges, and persourne thein not, as they, which do promise euil and vnlawful thynges, and do persourne the same. Of such me that regard not their Godly pro-

misses

OF SVVEARYNG.

Lauful othes  
and promises  
would be let-  
ter regarded.

Iofue. ix

ii. Reg. xi

Unlawfull  
othes and pro-  
mises are not  
to be kepte.

Math. xiiii

misses confirmed by an othe, but wittingly and will  
fully breaketh them, we doo reade in holy scriptu-  
re two notable punishmentes. Firste Iosue and  
the people of Israell made a league, & faithfull pro-  
mise of perpetuall amitie and frendshyppe with the  
Gabaonites: notwithstanding, afterwarde in the  
dayes of wicked Saule, many of these Gabaonites  
wer murdered, contrary to the said faithfull promi-  
se made. Wherewith, almighty God was so fere  
displeased, that he sent an vniuersall famine, vpon  
the whole countrey, whiche continued by the space  
of thye peres. And God would not withdraue hys  
punishment, vntill the said offence was raienged,  
by the death of seue sonnes, or next kinsmen, of King  
Saule. Also, wheras Sedechias, King of Hierusa-  
lem, had promised fidelitie, to the King of Chaldea:  
afterward, when Sedechias, contrary to hys othe  
and allegaunce, did rebell against King Nabugo-  
donosor: this Heathen King, by Gods permission,  
inuaing the land of Iewry, and besieging the  
citie of Hierusalem, compelled the sayd King Se-  
dechias to flee, and in fleeing, take hym prisoner. He  
we hys sonnes befoze hys face, & put out bothe hys  
eyes, and binding him with cheynes, led hym pris-  
oner miserably into Babilon.

THUS doth God shewe plainly; how much he  
abhorreth breakers of honest promises; confirmed  
by an othe made in hys name. And of them that ma-  
ke wicked promises by an othe, and will perforce  
thesame: we haue example in scripture, chiefly of  
Herode, of the wicked Iewes, and of Jephthah, who  
rode promised by an othe vnto the damosell, which  
daunted

daunted before hym, to geue unto her, what she willed  
 she should aske, when she was instructed before, of  
 her wicked mother, to aske the bedde of. S. Iohn  
 Baptist. Herode, as he toke a wicked othe, so he more  
 wickedly performed the same, and cruelly slew the  
 moste holy Prophet. Likewise did the malicious  
 Jewes make an othe, cursing themselves, if they  
 did, either eate or drinke, untill they had slayn. S.  
 Paule. And Iaphthah, when God had geuen to  
 hym victorie, of the Children of Ammon, promised of  
 a foolish deuotion vnto God, to offer for a sacrifici-  
 ce vnto hym, that person, whiche of hys awne hou-  
 se should first meete with hym, after hys returne ho-  
 me. By force of which sonde and vnadvised othe, he  
 did see hys awne and onely daughter, whiche came  
 out of hys house, with thirty xij. to welcome hym  
 home. Thus the promise, whiche he made moste fo-  
 lishly to God, against Gods eternal will, and the  
 lawe of nature, most cruelly he performed, so com-  
 mitting agaynst God, double offence. Therefore,  
 whosoever maketh any promise, binding hymselfe  
 therunto by an othe, lett hym to see, that the thyng  
 whiche he promisseth, be good, honest, and not  
 agaynst the commandement of God, and that he  
 be in hys awne power, to performe it iustly. And  
 suche good promises muste all inuolue, evermore  
 assuredly. But if a man at any tyme shall, either of  
 ignorance, or of malice, promise and sweare, to do  
 any thyng, whiche is either agaynst the lawe of al-  
 mighty God, or not in hys power to performe: Let  
 hym take it, for an idle, full and vngodly othe.

Acte. xiii  
 Iudic. xi.

NOVV some thyng to speake of perjurye, to the

Agaynst per-  
 iurie.

¶. iij.

intent

In oth before  
a Judge.

Intend you should know how great and greuous  
an offence against God, this wilfull perjurie is: I  
wylt then you, what it is to take an othe before a  
Judge, upon a book: first, when they laying  
their handes upon the Gospell booke, do sweare  
truly to enquire, and to make a true present-  
ment of things, wherwith they be charged, and not  
to let from saying the truth, and doing truly, for  
fauor, loue, feare, nor malice of any persone; as  
God may healepe them, & the holy contentes of that  
booke: They muste consider, that in that booke is co-  
teyned, Gods euermolde truth, bys moste holy and  
eternall woorde, whereby we haue forgiveness of  
our synnes, & be made inheretors of heauen, to lyue  
for ever, with God, Angels and bys sanctes, in  
joy and gladnes: In the Gospell booke is conteyned  
also, Gods terrible threatts to obstinate sinners,  
that wyl not amende their lyfes, nor beleue the tra-  
the of God, bys holy woorde, & the euermolde payne  
prepared in helle, for Idolaters, Hypocrites, for  
falle and haue sweaters, for perjured men, for falsse  
witness betwix, for falsse condemners of innocent &  
giltles men, and for them, whiche for fauoure, hide  
the crimes of malefactors, that they should not bee  
punished. So that, whosoever wilfully forswear-  
eth himself, upon Chyestes holy Engels, they bit-  
terly forsake Gods mercy, goodnes and truth, the  
merites of our sauior, Chyestes natyuite, lyfe, passi-  
on, death, resurrection, and ascencion: They refuse the  
forgyuenesse of synnes, promised to all penitent  
sinners, the toyes of heauē, the company with Angels  
and sanctes for ever. All whiche benefites & cofor-  
tes,

OF SWEARYNG.

tes, are promised vnto true Chyrtian perſones in þe Goſpel. And they, ſo being ſoſworne vpo þe Goſpel do betake them ſelues to þe deuilles ſeruite; þe Maſter of all lyes, falſhed, deceipt, and peruerſe, wroung the greate indignacion, & rulle of God, againſt them in thys lyfe, & the terrible wrath & iudgement of our ſauioꝝ Chyiſt, at the great daye of the laſte iudgement, when he ſhall iuſtly iudge, both þe quicke and the dedde, accordyng to thoyr workes. For wholoener ſoſtaketh the trueth, for loue of diſſimulation of any man, or for lucre and profite to hymſelf, doth ſoſake Chyiſt and with Judas betrayeth him.

AND although, ſuche perſeuered quennes falſe hode, he now kept ſecret, yet to ſhalbe opened at the laſt daye, when the ſecretes of all mennes hartes ſhalbe maniſeſt to all the worlde. And then the trueth ſhal appeare, and aſtute them, and theiꝝ awne conſcience, with all the bleſſed company of heauen, ſhall beare witneſſe truly againſt them. And Chyiſt the righteous iudge, ſhall then iuſtly reueyng them to euerlaſtyng ſhame & death. This ſinne of perſurie, almighty God by the Prophete Malachie, Malach. iii. doth threates to puniſhe ſore, ſaying vnto the Jewes: I will come to you in iudgement, & I wyll be a ſwift witneſſe, & a ſharpe Iudge, vpon ſorcerers, adulterers, & perſeuered perſons. And the thynge to the Prophete Zacharye God declarath in a viſion, Zacha. v. wherein þe Prophete ſaw a booke luyng, which was twentie cubites long, and ſeyne cubites broode, God ſapenge then vnto hym: Thys is the curſe, that ſhall go furthe vpon the face of the earthe, for falſhode, falſe ſwearyng, and perſurie. And this curſe

Though perſury to eſcape here vneſpyed and unpunished, it ſhall not loſe out,

Malach. iii.

Zacha. v.

shall enter into the house of the false man, and into  
the house of the perjured man, and it shall remaine  
in the middell of hys house, and consume hym, the  
timber, and stones of hys house. Thus you se, how  
much God doth hate perjurie, and what punish-  
ment God hath prepared for false swearers, & per-  
jured persones.

THVS you haue heard, how, and in what causes,  
it is lawfull for a Christian man to sweare: ye haue  
heard, what properties, and conditions, a lawfull  
othe muste haue, and also howe suche lawfull othes  
are bothe Godly, and necessary to be obserued: ye  
haue heard, that it is not lawfull to sweare vainly,  
(that is) otherwayes, then in suche causes, and after  
such sort, as is declared: And finally, ye haue heard,  
howe damnable a thing it is, either to forswear  
our self, or to kepe an vnlawfull and an vnadvised  
othe. Wherefore, let vs earnestly call for grace,

that all hain swearing and perjurie let as

part, we may onely vse suche othes, as

be lawfull and goodly; and that we

maye truly, without all feigne

de obserue the same, accor-

ding to Gods will

and pleasure,

To whom with the sonne

and holy ghost, be all

honor and glory.

Amen.

Thus is the cause that  
shall be tried before the face of the court for  
the perjury and perjurie.

**A Sermon, how dangerous**

**a thyng it is, to declpne from God.**



**O**f our goyng from God, the Wise-  
seman sayeth, that pryde was the  
first beginning: for by it mā's har-  
te was turned frō god his maker.  
For pryde (saith he) is the fountayn  
of all synne, he þ bath it, shalbe ful  
of curlynges, & at the ende, it shal

**Eccle. x.**

ouerthrow him. And, as by pryde & synne, we go frō  
God, so shal God & all goodnes with him, go from  
vs. And the prophet Osee doeth plainlye affirme:  
that they which go awaye still frō God, by vicious  
liuyng, & yet would go about to pacifie him other-  
wise, by sacrifice, and entertein him thereby, they la-  
boure in vaine. For, notwithstanding all their sacri-  
fice, yet he goeth still awaye from them. For so much  
(saith þe Prophet) as they do no applie their myn-  
des, to returne to god, although they go about with  
whole flockes and herdes, to seke the Lord: yet they  
shall not finde him, for he is gone awaye from them.  
But as touchyng our turnyng to God, or frō God:  
you shall vnderstande, that it maye be doen diuerse  
waies. Some tymes directly by Idolatrye, as Is-  
rael and Iuda then did: some tymes men goo from  
God, by lacke of faith, & mistrustyng of God, wher-  
of Claike speaketh in this wise: Wo to them that go  
doun into Egypt to seke for healpe, trustyng in hor-  
ses, and haupyng confidence in the numbrye of chari-  
ottes, and puissaunce of horsemen. They haue no con-  
fidence in the holy God of Israell, nor seke for the

**Osee. v.**

**Isai. xxxi.**

**A. J.**

**Lozde:**

Lozde: But what foloweth? The Lozde ſhal let hys hande fall vpon them, and doune ſhal come, bothe the healer, and he that is holpen. They ſhal be deſtroyed altogether.

Zacha. vii.

Some tyme men go frō God, by the neglectyng of his commaundementes, concernyng their neighbours, whiche cōmaundeth them to expreſſe hartye loue towardes every man, as Zachary ſayde vnto the people in Gods behalfe: Geue true iudgement, ſhewe mercede and compaſſion every one to his brother: ymagin no deceit towards widowes, or children fatherles & motherles, towards ſtraunger or the poore: let no mā forge euill in his harte, againſt his brother. But theſe thynges they paſſed not of, they turned their backs, and went their waye, they ſtopped their eares, that they might not heare, they hardened their hartes, as an Adamant ſtone, & they might not lyſten, to the lawe and the wordes, that the Lozde had ſent throught his holy ſpिरितe, by hys auncient Prophetes. Wherefore the Lozde ſhewed his great indignacion vpon them: It came to paſſe (ſayeth the Prophet) euen as I tolde them: as they woulde not heare, ſo when they cryed, they were not heard, but wer diſperſed into all kingdomes, which they neuer knewe: & their lande was made deſolate.

Hiere. vii.

And to be ſhort, all they, that maie not abide & word of God, but folowyng the perſualiōs, and ſtubbornes of their awne hartes, go backewarde, & not forward (as it is ſayd in Ieremy) they go & turne away frō God: In ſo muche that Origene ſaith: he that with mynde, with ſtudy, with dedes, with thought & care, applyeth himſelf to Gods worde, and thinketh vpon

Hiere. vii.

Orige. ſuper  
Exodi.  
homi. xii.

vpon his labes, day & night, grueth himself wholly  
 to God, and in his preceptes and commaundementes  
 is exercised: this is he, that is turned to God. And  
 on the other part (he saith): Whosoever is occupied  
 with fables & tales, when þ word of god is reherled:  
 he is turned fro God. Whosoever in time of reading  
 Gods worde, is careful in his mynd, of worldly bu-  
 sines, of money, or of lucre: he is turned from God.  
 Whosoever is entangled with þ cares of possessiōs,  
 filled with couetousnes of ryches: whosoever stu-  
 dieth, for the gloze & honoz of this worlde, he is tur-  
 ned from God. So that after his mynd, whosoever  
 hath not a speciall mynde to that thyng that is co-  
 maunded, or taught of God: he that doth not listen  
 vnto it, embrace & print it in his hart; to the intent,  
 that he may duely fashion hys lyfe thereafter, he is  
 plainly turned fro God, although he do other thin-  
 ges of his awne deuocion and mynde, which to him  
 seme better, & more to Gods honoz. Whiche thyng  
 to be true, we be taught and admonished in þ holy  
 scripture, by þ example of kyng Saul, who bepng  
 commaunded of God by Samuel, that he should kyl  
 all the Amalechites, and destroye them clerely with  
 their goodes, & cattals: Yet he, bepng moued, par-  
 tely with pitie, and partely (as he thought) with de-  
 uocion vnto God, saued Agag their kyng, & all the  
 chief of their cattail, therewith to make sacrifice vnto  
 God. Wherewithal God bepng displeased high-  
 ly, sayd vnto the prophete Samuel: I repent, that  
 euer I made Saul a kyng, for he hath forsake me,  
 and not folowed my wordes: and so he commaunded  
 Samuel to shewe hym. And when Samuel asked,  
 A.ij. wherfoze

i. Regū. xv.

OF DECLINING

wherefoze (contrary to Gods wooꝝde) he had ſaued the cattail: he excuſed the matter, partely by feare, ſaynge he durſt do none other, for that the people would haue it ſo: partely for that they were goodly beaſtes, he thought God would be content, ſeynge it was done of a good intent and deuotiō, to honoꝝ God, with the ſacrifice of them.

BVT Samuel, repprouyng all ſuche intentes and deuociōs (ſeme they neuer ſo muche to Gods honoꝝ, if they ſtande not with his wooꝝde, whereby we maye be aſſured of his pleaſure) ſayde in this wyſe: Would God haue ſacrifices and offerynges? rather that his word ſhould be obeyed? To obey hym, is better then offerynges, & to liſten to hym, is better then to offe the fatte of Rannes: yea, to repine againſt his voice, is as euil as the ſynne of diuina-  
cion, and not to agre to it, is like abhominable ydol-  
latry. And now, forasmuche as thou haſt caſt away the woꝝde of the Loꝝde, he hath caſt awaye the, that thou ſhouldeſt not be kynge.

By all theſe examples of holy ſcripture, we maye knowe, that as we forſake God: ſo ſhall he euer forſake vs. And what miſerable ſtate doth coſequently and neceſſariety folow therupon, a man maye eaſely conſider, by the terrible threathnynges of God. And although, he conſidre not all the ſaide miſerie, to the vttermoſt, beyng ſo great, that it paſſeth any mans capacittie, in this life ſufficiēty to coſpdyze the ſame: yet he ſhal ſoone perceiue ſomuch therof, that if his hart be not moze then ſtony, oꝝ harder then the Adams, he ſhall feare, tremble and quake, to call the ſame to his remembꝝaunce.

The turnyng  
of God from  
man.

fiſt

**F**IRST the displeasure of God towards vs, is commonly expessed in the scripture, by these twoo thinges: by shewynge his fearefull countenaunce vpon vs, and by turning his face, or hiding it from vs. By shewing his dreadfull countenaunce, is signified his great wrath, but by turnynge his face or hidinge therof, is many tymes moze signified, that is to saye: that he clerely forsaketh vs, & geueth vs ouer. The whiche significacions be taken of þe properties of mens maners. For men towards them, whome they sauiour, commonly beare, a good, a cheareful, and a louing countenaunce, so that by the face or countenaunce of a man, it doth commonly appere, what will or minde he beareth towards other. So when God doeth shew his dreadfull countenaunce towards vs, that is to say, doeth send dreadfull plagues, of sword, famine, or pestilence vpon vs, it appereth, that he is greatly wroth with vs. But when he withdraueth from vs his woorde, the righte doctrine of Christe, his gracious assistance and ayde, (whiche is euer ioynd to his woorde) and leueth vs to our awne wit, our awne will and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to all them, that truely beleue his Gospel, his face of mercy in Iesus christ, whiche doeth so lighten theyr hartes, that they (if they beholde it, as they ought to do) be transformed to his ymage, bee made partakers of the heauenly light, and of hys holy spirite, and bee fashioned to him, in all goodnes, requisite to the childe of God: so, if they after do neglecte the same, if they bee vnthankfull vnto hym, if they orde not their lyfes,

D. iij. accorpynge

OF DECLINING

acco:dyng to his example and doctrine, and to the setting furth of his glory, he will take awaye from them his kyngdō, his holy word, wherby he should reigne in the, because thei bying not furth the fruite therof, that he loketh for. Neuertheles, he is so mercifull, & of so long sufferance, that he doth not shew vpon vs, that great wrathe sodainly. But when we beginne to shyne from his worde, not beleuing it, or not expressing it in oure liuinges: firste he doeth send his messengers, & true preachers of his worde, to admonish vs of our dutie, that as he for his part for & great loue he bare vnto vs, deliuered his awn sonne to suffre death, that we, by hys death, myght be deliuered fro death, & be restored to the lfe eternall, euermore to dwel with him, & to be partakers, and inheritors with him, of hys euerlastyng glory, and kyngdome of heauen: so agayn, that we for our partes, shoulde walke in a Godly life, as becometh his chyldre to do. And if this will not serue, but still we remaine disobedient to hys worde and will, not knowing him, not louing him, not fearing him, not puttyng our whole trust & confidēce in him: and on the otherside, to our neighbors behauing vs vcharitably, by disdayne, enuye, malice, or by comitting murder, robbery, adultry, gluttony, deceipt, lying, swearing, or other like detestable workes, & vngodly behauioure: then he threatheneth vs by terrible cominations, swearing in great angere, that whosoever doeth these workes, shal neuer entre into his reste, whiche is the kyngdome of heauen.

Hebre. iiii.  
Psal. xcv.

Now, if this gentle monicion and cominacion together, do not serue, then God will shew his terrible counte-

FROM GOD.

hile countenance bpō vs, he will powze intollerable  
 plagues vpon our hedges, & after, he will take away  
 frō vs, all his ayde & assistance, wherewith befoze he  
 did defend vs, from all such maner of calamitie. As  
 the Euāgelical prophet Esaiē, agreying with Chri- Esaiē. v.  
 stes parable, doth teache vs, sayng: That God had Matt. xxi.  
 made a goodly vineyarde, for his beloued childzen:  
 he hedged it, he walled it rounde about, he plāted it  
 with chosen vynges, & made a Turret in the middes  
 therof, & therein also a wine presse. And when he lo-  
 ked, that it should byng him furth good grapes, it  
 brought furth wylde grapes: and after it foloweth:  
 Now shall I shew you, (saith God) what I wil do  
 with my vineyarde. I wil pluck doune the hedges;  
 that it may perish, I will breake downe the walles,  
 that it may be trodē vnder fote: I wil let it lie wast,  
 it shal not be cutte, it shal not be digged, but briers  
 and thornes shal ouergrowe it, & I shal comaunde  
 the cloudes, that they shal no moze rayne vpon it.

By these thzeatninges we are monished, & if we,  
 whiche are the chosen vyneyarde of God, byng not  
 furth good grapes, & is to say, good workes, & may  
 be delectable, & pleasaūt in his sight, whē he loketh  
 for thē, when he sendeth his messengers, to cal vpon  
 vs for thē, but rather byng furth wylde grapes, & is  
 to say, sower workes, vnsweete, vnsauery & vnfruct-  
 ful: thē wil he plucke away all defence, & suffre gre-  
 uous plagues of famine, & battaile, dearth & death,  
 to light bpō vs. finally, if these do not pet serue, he  
 wil let vs lie wast, he wil geue vs ouer, he wil turne  
 away frō vs, he will dygge & delue no moze aboute  
 vs, he wil let vs alone, & suffre vs to bynge furthe,  
euen

cien such fruite as we will, to bring furth, byables, bypers, and thornes, all naughtynes, all vice, & that so abundantly, that they shal cleane ouergrow vs, suffocate, strangle, & utterly destroy vs. But they, that in this worlde, lyue not after God (but after their awne carnall libertie) perceyue not this greates wrath of God towards them, that he will not dygge, nor delue any more about them, that he doeth let them alone euen to them selves. But they take this for a great benefite of God, to haue all at their awn libertie: and so they liue, as carnall libertie were the true libertie of the Gospel. But God forbidde (good people) that euer we should desire such libertie. For although, God suffre somtymes þ wicked, to haue their pleasure in thys worlde: yet the end of vngodly liuyng, is at length eternall destruction.

Numc. xi.

THE murmuring Israelites, had that they longed for: they had quayles enough, yea, till they were wery of the. But what was þ end therof, their swete meate had soure sauce: eue whiles the meat was in their mouthes, þ plague of God lighted vpo the, & sodainely they died. So, if we liue vngodly, & God suffreth vs to folowe our awne willes, to haue our awne delights & pleasures, & correcteth vs not w some plage, it is no doubt, but he is almost utterly displeased w vs. And although it be long o: he striketh, yet many tymes, whē he striketh such persons, he striketh the at once, for euer. So, þ whē he doth not strike vs, when he ceaseth to afflict vs, to punish o: beate vs, & suffreth vs to rāne hedlinges into al vngodlines, & pleasures of this worlde, þ we delight in wout punishmēt & aduerlitie, it is a dreadfull tokē that he

loueth vs no longer, that he careth no longer for vs but hath geuen vs ouer, to our awne selves.

As long as a man doeth proune his vines, doeth digge at the rootes, and doeth laye freshe yearth to them, he hath a mynde to them, he perceiueth some toke of fruitfulness that may be recouered in them; but when he wil bestowe no more suche cost and labour aboute them, then it is a signe that he thinketh, they will neuer bee good. And the father, as long as he loueth his chyld, he loketh angrely, he correcteth hym when he doeth amisse: but when that serueth not, and vpon that he ceaseth from correctiō of hym and suffereth hym to do what he listeth himself, it is a signe, that he intendeth to disinherite hym, & to cast him away for euer. So surely, nothyng should per- ce our hart so sore, & put vs in suche horrible feare, as when we knowe in our conscience, that wee haue greiuously offended God, and do so continue, & that yet he striketh not, but quietly suffereth vs in the naughtines that we haue delight in. Then special- ly it is tyme to crie, and to crie agayne, as Dauid did: *Cast me not awaye from thy face, and take not away thy holy spirit fro me. Norde turne not away thy face from me, cast not thy seruaunt away in displeasure. Hide not thy face from me, least I be lyke vnto them, that go downe to hel. The whiche lame- table prayers of him, as they do certify vs, what hor- rible daunger they be in, fro whom God turneth his face, (for that time, & as long as he so doth) so should they moue vs, to crie vpon God, with all our harte, that we maie not be brought into that state, whiche doubtles, is so sorrowful, so miserable, & so dreadfull*

Psal. l.

Psal. xxvi.

Psal. cxlii.

as no tounge can sufficiently expresse, or any hart can thynke.

For what deadly grief may a mā suppose it is, to be vnder the wrath of God, to be forsake of hym, to haue his holy spirit, the aucthor of all goodnesse, to be taken from hym, to be brought to so vile a condition, that he shalbe left mete for no better purpose, then to be for euer, condemned to hel. For not onely such places of Dauid do shewe, that vpon the turning of Gods face fro any persons, thei shalbe left bare from al goodnesse, & far from hope of remedy: but also the place, recited last befoze of Esai, doeth meane thesame, which sheweth, that God at length doth so forsake his vnfruitful vineyard, that he wil not only suffre it, to spring furth weeds, briers, and thornes, but also, further to punish the vnfruitfulness of it, he saith: he wil not cut it, he wil not delue it, and he will comaunde the cloudes, that they shal not rain vpon it, wherby is signified, the teaching of his holy worde: whiche sanct Paule, after a like maner, expresseth by plantynge and waterynge, meaning, that he will take that awaye from theint. So that thei shalbe no longer of his kyngdō, they shalbe no longer gouerned by his holy spirit: thei shalbe frustrated of the grates & benefites, that thei had, and euer might haue enioyed through Christ. Thei shalbe depriued of the heauenly light, and life, whiche they had in Christe, whyles they abode in hym. They shalbe, (as thei wer once) as me without God in this worlde, or rather in worse taking. And to be shoit, they shalbe geuen into the power of the deuil, which beareth the rule in al them, that be cast a waie from

from God, as he did in Samle and Judas, and generally, in all suche, as worke after their awne willes, the childzen of diffidence and infidelitie.

LET vs beware therfore (good christian people) least that we, reiecting Gods worde, (by the whiche we obteyn and retin, true faith in GOD) be not at length cast of so farre, that we become as þ childzen of infidelitie, whiche be of two sortes, farre diuerse, yea, almoste cleane contrary, and yet bothe bee very far, frō returnyng to God. The one sort, onely watyng their sinful, & detestable liuyng, with the right iudgemēt and straghtnes of Gods ryghteousnes, be so destitute of counsaill, and be so comfortles, (as all they must nedes be, frō whom the spirit of counsaill and comfort is gone) that they will not be perswaded in theyr hartes, but that either God cannot or els that he will not take them again to his fauor and mercy. The other, hearyng the lounge & large promises of Gods mercye, and so not conceiuyng a right faith therof, make those promises larger then euer God did, trusting, that although they continue in their sinful and detestable liuyng neuer so long: yet that God at the ende of their life, will shewe his mercie vpon them; and that then, they wil returne. And bothe these two sortes of men, be in a dampnable state; & yet neuerthelesse, God, (who willet not the death of þ wicked) hath shewed meanes, whereby both the same (if they take hede in reaso) may escape. The first, as they do dread gods rightfull iustice in punishing sinners, (whereby they should be dismayd and should dispatre in dede; as touchyng any hope that may be in themselves) so if they would constantly beleue

Eze. xlviii.  
and. xxxiii.

Against reprobacion.

beleue, that Gods mercie is the remedy appointed against such dispaire & distrust, not onely for them, but generally for all that bee sorry and truly repentaunt, and will therewithall sticke to Gods mercie, they maie be sure they shal obtain mercie, and entre into the porte of haueu of sauegarde, into the whiche, whosoever doth come, be thei befoze tyme neuer so wicked, thei shalbe out of daunger of euerlastyng dampnation, as God by Ezechiel saith: what tyme soeuer the wicked doeth retorne, & take earnest and true repentaunce, I will forget all his wickednesse.

Eze. xxxiii

Against pre-  
sumption.

THE other, as they be redy to beleue Gods promises, so they should be as redy to beleue the threatennges of God: aswel thei should belene the lawe as the Gospel: aswel that there is an hell and euerlastyng fyre, as that there is an heauen, and euerlastyng ioye: aswel they should beleue dampnation, to be threatened to the wicked and euill doers, as saluacion to be promised to the faithfull in worde and woorkes: aswel they should beleue, God to bee true, in the one, as in the other. And thes pynners, that continue in their wycked liuyng, ought to thynke, that the promises of Gods mercie and the Gospel, pertain not vnto them, beynge in that state, but onely the lawe, and those scriptures, whiche conteyne the wrath, and indignacion of God, and his threatennges, which should certifie them, that as thei do ouer boldly presume of gods mercy, and liue dissolutely, so doeth God still more and more withdrawe his mercie from thein, and he is so prouoked thereby to wrath at length, that he destroyeth suche presumers many tymes to dauntly. For of suche, saime

Paule

FROM GOD.

Pauls sayed thus: when they shall saye, it is peace, i. Thessa. v.  
there is no daunger, then shall todaye destruction  
come vpon them. Let vs beware therfore, of luche  
naughtie boldenesse to synne: for God, whiche hath  
promised his mercie to them, that bee truely repen-  
taunte, (although it bee at the latter ende) hath not  
promised to the presumptuous synner, either that he  
shall haue long life, or that he shall haue true repen-  
taunce at the laste ende. But for that purpose, hath  
he made euery mannes deathe vncertayne, that he  
should not put his hope in thend, and in the meane  
season (to Gods highe displeasure) lye vngodly.  
Wherfore, let vs folowe the counsaill of the Wise-  
ma: let vs make no taryng, to turne vnto the lord:  
let vs not put of, from daie to day, for sodainly shall  
his wrath come, and in tyme of vengeance, he shall  
destroie the wycked. Let vs therfore turne bety-  
mes, and when we turne, let vs praye to God, as  
Dre teacheth, sayng: Forgeue vs all oure synnes,  
receiue vs graciously. And if we turne to him, with  
an humble and a very penitent harte, he wil receiue  
vs to his fauor and grace, for his holy names  
sake, for his promise sake, for his truthe  
and mercies sake, promysed to all  
faithfull beleuers in Iesus  
Christ, his onely natu-  
rall sonne. To whō  
the onely saui-  
our of the  
world, with the father and the holy ghost,  
bee all honoz, glozy, and power,  
world without end. Amē.

Ozee. xiii.

D. iij.

An

## C An exhortacion agaynst the feare Death.



Eccle. xli.

It is not to be marueyled, that world-  
ly men do feare to dye: for death de-  
priueth them of all worldly honours, ri-  
ches, and possessions: in the fruition  
whereof, the worldly man completeth  
himself happie, so long as he maye enioye them at  
hys awne pleasure: and other wyle, if he be dispos-  
sessed of thesame, without hope of recouery, then he  
can none other thinke of himself, but that he is vn-  
happie, because he hath loste hys worldly ioye and  
pleasure. Alas thinketh this carnall man, shall I  
now depart for euer, fro all my honours, all my trea-  
sures, from my countrey, frendes, riches, possessions,  
and worldly pleasures, whiche are my toy and har-  
tes delight: Alas that euer that daie shal come, whe  
all these I muste bid farewell at once, and neuer to  
enioye any of the after. Wherfore, it is not without  
greate cause spoken of the wiseman: O death, how  
bitter and sower is the remembraunce of thee, to a  
man that liueth in peace, and prosperitie in his sub-  
stance, to a man liupng at ease, leading his life af-  
ter his awne mind, without trouble, & is therewithal  
well pampered and fed: There be other men, whom  
this world doth not so greatly laugh vpon, but ra-  
ther bere and oppresse with pouertye, sicknesse, or  
some other aduersitie. Yet thei do feare death, partly  
because the fleshe abhorreth naturally his awne so-  
rowful dissolucion, whiche death doth threaten vn-  
to them: and partely, by reason of sicknesse, and  
painfull

OF THE FEARE

paynfull diseases, whiche be moſte ſtrong pangues and agonies in the fleſhe, and vſe commonly to come to ſicke men, befoze death, oz at the leaſte, accompaning death, whenſoeuer it commeth.

Although theſe twoo cauſes ſeme great & weightie to a worldly man, wherupō he is moued to feare death, yet there is another cauſe much greater then any of theſe afoze reherſed, for whiche in deede, he hath iuſte cauſe to feare death: and that is, the ſtate and cōdicion, wherunto at the laſt ende, death byngeth all them that haue their hartes fixed vpo this world, without repentaunce and amendemēt. This ſtate & condicion, is called the ſecond death, whiche, vnto all ſuche, ſhall enſue after this bodily death. And this is that death, whiche in deede ought to be dread & feared: for it is an euerlaſting loſſe without remedy, of the grace & fauor of God, and of euerlaſting ioy, pleaſure, and felicitie. And it is not onely the loſſe, for euer of all theſe eternall pleaſures, but alſo it is the condemnation, both of body & ſoule, (without either appellaciō, oz hope of redemption) vnto euerlaſting paynes in hell. Vnto this ſtate death ſent the vnmeyfull and vngodly richeman, (that Luke ſpeaketh of, in his Goſpell) who liuyng in all wealthe and pleaſure in this worlde, and cheriſhyng himſelf daily with dainty fare, and gorgeous apparel, deſpiced poore Lazarus, that lay pitifully at his gate, miſerably plagued, and full of ſores, and alſo greuously pined with hunger.

Bothe theſe twoo, were arreſted of death, whiche ſent Lazarus the poore miſerable man by angels anone vnto Abrahams boſome: a place of reſt  
pleaſure

Luke. xvi.

Worldly

pleasure and consolacion. But the vnnmercifull rich man, descended doune into hel, and beyng in tozmetes, he cried for comfozte, complainyng of the intolerable payn that he suffered in that flamme of fire, but it was to late. So vnto this place, bodily death sendeth all them, that in this world, haue their sope and felcitate: all them, that in this world, be vnfaithfull vnto God, and vncharitable vnto their neighbors, so dyng without repentaunce, & hope of Gods mercie. Wherefore it is no maruaille, that the worldly man feareth death, for he hath muche moze cause so to do, then he himself doeth confidre.

*The firste.*

THVS we se thye causes, why worldly men feare death. One because they shal lose thereby their worldly honors, riches, possessions, and all their hartes

*The seconde.*

Desires: Another, because of the painfull diseases, & bitter pangues, which commonly men suffre, either before, or at the tyme of death: but the chiefe cause,

*The thirde.*

aboue al other, is the dread of the miserable state, of eternall dampnacion bothe of body and soule, whiche they feare, shal folow, after their departyng out of the worldly pleasures of this present life.

*Hebre. ii.*

FOR these causes, be all mortall men, (whiche be geuen to the loue of this world) both in feare, & state of death, throug syn (as þe holy apostle saith) so long as they liue here in this world. But (euerlasting thankes be to almighty God for euer) there is neuer one of al these causes, no, nor yet they altogether, that can make a true Chyistian man afrayed to dye, (whiche

*i. Cori. iii.*

is the very membre of Chyriste, the temple of the holy Ghoste, the sonne of God, and the very inheritoz of the euerlastyng kyngdom of heauen) but plainly  
contrary,

contrary, he conceiveth great and many causes, undoubtedly grounded upon the infallible and everlasting truth of the worde of God, whiche moue hym, not only to put away the feare of bodily death, but also for the manifold benefites and singular commodities, whiche ensue vnto euery saythful person, by reason of the same, to wish, desire, and long hartely for it. For death shal be to hym no death at al, but a very deliuerance fro death, from all paynes, cares, and sorowes, miseries, and wretchednes of this world, and the very entry into rest; and a beginning of everlasting ioye, a tasting of heauely pleasures, so great, that neyther tongue is able to expresse, neither eye to se, nor eare to heare them, nor for any earthly mans hart to conceiue them.

So exceeding great benefites they be, whiche God our heauenly father by his mere mercy, and for the loue of hys sonne Iesus Christe, hath layed vp in store, and prepared for them, that humbly submitte themselves to Gods wyl, and euermore vnsaynedly, loue hym, from the botome of their hartes. And we oughte to beleue, that death beinge slayne by Christe, cannot kepe any man, that steadfastly trusteth in Christ, vnder hys perpetuall tyranny and subiection, but that he shall ryse from death agayne vnto glory, at the last day, appoynted by almighty God, lyke as Christ oure head, dyd ryse againe, accordinge to Gods appoyntement, the thyrde day. For S. Augustyne saith: The head goynge before, the members trust to folowe, & come after. And saunt Paule saith: If Christe be risen from the dead, we shall rse also from the same. And to comfort all Christen

D. f.

persons

persons herein, holy scripture calleth this bodily death a slepe, wherein mans senses be (as it were) take from him, for a season; and yet when he awaketh, he is more fresh, then he was when he went to bed. So, although we haue our soules separated from our bodies for a season, yet at the general resurrection, we shalbe more fresh, beautifull and perfect, then we be now, for now we be mortal, then we shalbe immortal, now infect with diuers infirmities, then clerely hope of al mortall infirmities, now we be subject to all carnall desires, then we shalbe al spirituall, desirynge nothyng but Gods glory, & thinges eternal. Thus is this bodily death, a doore, or entryng into lyfe, and therefore not so muche dreadfull, (if it be rightly considered) as it is comfortable, not a mischief, but a remedy of al mischief, no enemy, but a frende, not a cruel tyrant, but a gentle guide, leading vs, not to mortallitie, but to immortallitie, not to sorrow and payne, but to ioye and pleasure, and that to endure for euer, if it be thankfully taken and accepted, as Gods messenger, & patiently borne of vs, for Christs loue, that suffered most paynfull death, for oure loue, to redeme vs from death eternall. Accordynge hereunto, sainte Paule saith: our lyfe is hidde with Christ in God, but when our lyfe shal appere, then shall we also appere with hym in gloire. Why then shall we feare to dye, considering the manifolde, and comfortable promises of the Gospell, and of holy scriptures? God the father hath geuen vs euerlastynge lyfe, (saith S. Iohn) & this lyfe is in his sonne: he that hath the sonne, hath lyfe, & he that hath not the sonne, hath

Roma. viii.

Ihon. vi.

hath not lyfe. But thys I wote (saith S. Iohn) to Ihon.vi  
 you, that beleue in the name of the sonne of God; &  
 you may know, that you haue euertlastyng lyfe; and  
 that you do beleue vpon the name of the sonne of  
 God. And our sancte Chrysostome saith, he that beleueth Ihon.vi  
 in me, hath lyfe euertlastyng, and I wyll calse hym  
 frō death to lyfe, at the last day. Sainct Paule also i. Corin. i.  
 saith, that Christe is ordeyned and made of God,  
 our righte pynnes, our holynes & redemption, to the  
 ende that he, which wyll glory, shoulde glory in  
 the Lorde. Saincte Paule did contemne, and set litle  
 by all other thynges, esteemyng them as dung,  
 which befoze he had in very great price, & he myght  
 be founde in Christ, to haue euertlastyng lyfe, true  
 holynes, righteousnes and redemption. Finally, Collof. iii  
 Paul maketh a playne argument, in thys wyle: If  
 our heauyly father woulde not spare hys awn natu-  
 rall sonne, but dyd geue hym to death for vs, howe  
 can it be, that with hym he shoulde not geue vs all  
 thynges? Therefore, if we haue Christ, then haue we  
 with hym, and by hym, all good thynges, whatso-  
 euer we can in our hartes wish or desire: as victorie  
 ouer death, sinne and hel; we haue the fauor of God,  
 peace with hym, holynes, wisedom, iustice, power,  
 lyfe, and redemption: we haue by hym, perpetual he-  
 alth, wealth, tope, and blyss euertlastyng. Ihon. viii  
 ¶ All those therefore, haue grede cause to be full of  
 tope, that be ioynd to Christ with true faith, red-  
 fast hope, and perfite charite, and not to feare death  
 nor euertlastyng dampnation. For death cannot  
 depriue them of Iesu Christ, nor any synne can co-  
 depne the, & are graffed surely in him, which is their  
 D. ij. onely

onely top, treasure, and lyfe. Let vs repent our syn-  
 nes, amend our lyfes, trust in hys mercy and satisf-  
 faction, and death can neyther take hym from vs,  
 no; vs from hym. For then, (as s. Paul saith) whe-  
 Roma. xiiii. ther we lyue or dye, we be the Lordes alone. And  
 agayne he saith, Christ dyd dye, & rose agayne, be-  
 cause he should be Lord, both of the dead and quic-  
 ke. Then if we be the Lordes alone, when we be de-  
 ad, it must nedes folowe, that suche temporall dea-  
 the, not onely cannot harme vs, but also, that it shall  
 muche vs to our profit, and toyne vs vnto God, mo-  
 re perfectly. And therof the christia hart may surely  
 be certified by the infallible truth of holye scriptu-  
 re. It is God (saith s. Paule) which hath prepared  
 vs, vnto immortallitie, and the same is he, whiche  
 hath geuen vs an earnest of the spiritte. Therefore  
 let vs be alwayes of good comforte, for we knowe,  
 that so longe as we be in the body, we be (as it  
 were) farre from God in a straunge countrey, sub-  
 iect to many perils, walkyng without perfitte sighte,  
 and knowledge of almighty God, onely seynge  
 hym by saythe, in holy scriptures. But we haue a  
 courage & desire, rather to be at home with God and  
 oure sauour Christe, farre from the body, where we  
 may behold hys Godhead, as he is, face to face, to  
 oure euerslastyng comfort. These be sainte Pauls  
 wordes in effect, wherby we may perceiue, that the  
 lyfe in thys world, is resembled to a pilgrimage; in  
 a straunge countrey far frome God: and that death,  
 deliueyng vs from our bodyes, doth sende vs  
 straight home, into our ahome countrey, and maketh  
 vs to dwell presently with God for ever, in perpe-  
 tuall

Hebre. xiii.

tuall rest and quietnesse. So that to dye is no losse,  
but profite and winnynge to all true christe people.

VVHAT lost the these, that hanged on the crosse  
with Christ by hys bodiely death. Pea, how much  
dyd he gayne by it. Did not our sauour say vnto Lukc. xxiij  
hym, thys daye thou shalt be with me in Paradyse.  
And Lazarus, that pitifull person, that lay befoze  
the richemans gate, payned with sores, and pined with Lukc. xvi  
hungre, did not death highlye profite and promote  
hym. Which by the ministry of Angels, sent hym  
vnto Abrahams bosome, a place of rest, ioye and hea-  
uenly consolacion. Let vs thinke none other, (good  
christen people) but Christ hath prepared the same  
ioye, and felicitie for vs, that he prepared for Laza-  
rus & the these. Wherefoze, let vs sticke vnto his sal-  
uacion, and gracious redemption: and beleue hys  
woorde, serue hym with our hartes, loue & obeye hym,  
and whatsoeuer we haue done heretofore contrarie  
to hys moste holy wyl, now let vs repent in tyme,  
and hereafter study to correct our lyfe, & doubt not,  
but we shall finde hym as mercifull vnto vs, as he  
was either to Lazarus, or to the these: whose exam-  
ples are wytten in holy scripture, for the comfort of the,  
that be sinners, and subiecte to sorowes, miseries, &  
calamities in this worlde, that they shoulde not de-  
spaire in Gods mercy, but euer truste, thereby to ha-  
ue forgiveness of their synnes, & lyfe euerlastinge,  
as Lazarus and the these had. Thus I trust euery  
christen man, perceyueth by the infallible worde of  
God, that bodiely death cannot harme nor hinder  
them, that truly beleue in Christ, but contrarye that  
profit & promote the christen soules, whiche beynge

P. liij.

truly

truly penitēt for their offences, departe hence in perfect charitie, and in sure truste, that God is mercifull to them, forgivinge theyr synnes, for the merites of Iesus Christ, hys onely naturall sonne.

The seconde  
cause, why  
some do feare  
death.

THE seconde cause, why some do feare death, is soze sicknesse, and greivous paynes, whiche partly, come befoze death, and partly, accompayneth death, whensoever it cometh. This feare, is the feare of the feayle deathe, and a naturall passion, belonging unto the nature of a mortall man. But true sayth, in Gods promyses, and regarde of the paynes and pangues, whiche Christe vpon the crosse suffered for vs miserable sinners, with consideration of the sope, and everlastyng lyfe to come in heauen, wil mitigate those paynes, and moderate thys feare, that it shall neuer be able to overthrowe the hartly desire, and gladnesse, that the christian soule hath to be seperated from thys corrupt body, that it maye come to the gracious presence, of our sauour Iesus Christ. If we beleue stedfastly the woorde of God, we shal perceyue, that suche bodily sicknesse, pangues of death, or whatsoever dolorous paynes we suffer, either befoze or with death, be nothyng els in christen me, but the rodde of our heauenly and loupnge father, wherwith he mercifully correcteth vs, either to trie and declare the faythe of hys patient chyldren, that they maye be founde laudable, glorious, and honorable in hys sight, when Iesus Christ shalbe openly shewed, to be the Iudge of al the worlde, or els to chasten, and amende in them, wharsoever offendeth hys fatherly and gracious goodnesse, lest they shoulde per-

the

the euerlastingly. And this hys correctynge rodde,  
 is common to all them, that be truly hys. Therfo-  
 re let vs caste away the burden of synne, that lyeth  
 so heuie in our neckes, and returne vnto God, by  
 true penaunce, and amendemente of our lyses. Let  
 vs with paciēce runne thys course that is appoy-  
 nted, sufferynge (for hys sake that dyed for our salua-  
 tion) al sorowes and pangues of death, and death it  
 selfe toyfully, when god sendeth it to vs, hauynge  
 our eyes fixed euer vpon the heade, and capitayn of  
 our fayth, Iesus Christe: Who (considerynge the  
 tope, that he shoulde come vnto) cared neyther for  
 the shame, nor payne of deathe, but willingly, con-  
 forming hys wyll to hys fathers wyll, moste paci-  
 ently suffered the moste shamefull and paynefull  
 deathe of the crosse, beyng innocent. And now ther-  
 fore he is exalted in heauen, and euerlastingly sit-  
 teth on the right hande of the thronc of God the fa-  
 ther. Let vs call to our remembraunce therfore, the  
 lyfe and toyes of heauen, that are kepte for al them,  
 that patiently doo suffre here with Christe: and  
 consider that Christe suffered all hys paynfull pas-  
 sion, by synners, and for synners, and then we shall  
 with paciēce, and the more easly, suffre suche so-  
 rowes and paynes, when they come. Let vs not let  
 at light the chastysinge of the Lorde, nor grudge at  
 hym, nor fall from hym, when of hym we be correc-  
 ted; for the Lorde loueth them, whom he doth cor-  
 recte, and beateth euery one, whom he taketh to  
 be hys chyld. What chyld is that, (saith saincte  
 Paule) whome the father loueth, and doth not cha-  
 stise? If ye be without Gods correctiō (which al hys  
 welbeloued

Philip. ii.

Hebre. xii.

welbeloued and true chyldren haue) then be you but bastardeg, smally regarded of God, & not hys true chyldren.

THEREFORE, seynge that whē we haue in earth our carnall fathers to be our correctors, we do feare them, and reuerently take their correction, shall we not much moze be in subiection to God our spirituall father, by whome we shall haue eternal lyfe? And our carnall fathers some tyme correct vs, euen as pleaseth thē, without cause: but this father, iustly correcteth vs, either for our synne, to the intent we should amende, or for our commoditie & wealth, to make vs thereby partakers of his holynesse. Furthermore, all correction, whiche God sendeth vs in this present tyme, seemeth to haue no lope and comforte, but sorowe and payne: Yet it bringeth with it a taste of Gods mercye and goodnes, towarde thē that be so corrected, & a sure hope of Goddes euertlasting consolation in heaue. If then these sorowes, diseases, and sickeneses, and also death it selfe, be nothing els, but our heavenly fathers rod, whereby he certifieth vs of hys loue & gracious fauor, whereby he trieth and purifieth vs, whereby he geueth vnto vs holynesse, & certifieth vs, that we be hys chyldren, and he our mercifull father: shall not we then, with all humilitie, as obedyent & louyng chyldren, ioyfully kysse our heavenly fathers rod, and euert saye in oure harte, with oure sauior Iesus Chylde: Father, if this anguish and sorowe with I selfe, and death, which I se appoche, maye not passe, but that thy wyll is, that I muste suffre them, thy wyll be done.

Mat. xxi

The thynde  
cause why  
death is to be  
feared.

NOVV the thirde and speciall cause, why death in dede is to be feared, is the miserable state of the worldly and vngodly people, after their death: But this is no cause at all, why the godly and faythefull people should feare death, but rather contrariwise, their godly conuersation in thys lyfe, and beliefe in Christ, cleauynge continually to hys merites, should make them to longe soze after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortall state, after thys transitory lyfe, where we shall liue euerinoze, in the ptesence of god, in loze and reſte, after victoꝝ ouer all sickenes, sorowes, sinne, and death: there be many, bothe plaine places of holy scripture, whiche confirme the weake conscience agaynst the feare of al suche dolours, sicknesses, synne and death corpozal, to asswage suche trembling and vngodly feare, and to encourage vs with comforte and hope, of a blessed state after thys life. saint Paule wylleth vnto the Ephesians, that God the father of gloꝝ, woulde geue vnto theim, & spirite of wisedome and reuelacion, that the eyes of their hartes might haue light to know him, and to perceyue, how great thinges he had called the vnto, and how riche inheritaunce, he hath prepared after this life, for the that perceyue vnto hym. And saint Paul himself, declareth the desire of his hart, which was to be dissolued and losed from hys body, and to be with Christ, which (as he sayde) was much better for him, althoughe to them, it was moze necessary, & he should liue, which he refused not, for their sakes. Euen like as saint Martyn sayed: good Lorde, if I be necessary for thy people to do good vnto them

Ephe.i.

Phil.i

D.s.

I will

I will refuse no labor, but els for myde alone selfe,  
I beseeche the to take my soule.

Sapi.iii.

NOVV, the holy fathers of the olde lawe, and all  
faythfull and righteous men, which departed befoze  
our sauioz Chyistes ascencion into heauen, dyd by  
death, departe from troubles vnto rest, fro the han-  
des of theyr enemies into þ handes of God, fro sor-  
wes & sickeneses vnto ioyful refreaching into Abra-  
hams bosome, a place of al cōfozt & cōsolaciō, as scrip-  
tures do plainly by manifest wordes testifie. The  
booke of Wisedō saith: þ the righteous mens soules  
be in the hand of God, & no torment shal touche the.  
They seined to the eyes of folishe men to dye, and  
their death was cōpted miserable, and theyr depa-  
ring out of this worlde, wretched, but thet be in rest.  
And another place saith: that the righteous shal  
liue for euer, and their rewarde is with the Lord, &  
their myndes be with God, who is aboue all. Ther-  
foze they shal receyue a glorious kingdome, and a  
beautiful croune, at the Lordes hande. And in ano-  
ther place, the same booke saith: þ righteous, though  
he be pzeuented with sodain death, neuerthelesse he  
shalbe there, where he shalbe refreshed. Of Abrahams  
bosome, Chyistes wordes be so playne, that a chryste  
man nedeth no more pzoofe of it. Now then, if this  
were þ state of þ holy fathers & righteous mē, befoze  
the cōminge of our sauioz, and befoze he was glo-  
rified, how much moze then, oughte all we to haue a  
stedfast faith, & a sure hope of this blessed state & cō-  
dicion, after our death. Seynge that oure sauioz,  
now hath perfourmed the whole worke of oure re-  
demption, and is gloriously ascended into heauen,  
to

Sapi.iii.

to prepare oure dwelling places with hym, & sated  
 vnto hys father : Father, I wyll that where I am, *Ihon. xviij.*  
 my seruantes shalbe with me. And we knowe, that  
 whatsoeuer Chyste wyll, hys father will the same:  
 wherfore it cannot be, but if we be his faithfull ser-  
 uantes, oure soules shalbe with hym, after our de-  
 partynge out of this present lyfe. *Sainct Stephin, Actes. viij.*  
 when he was stoned to death, euen in the myddest of  
 hys tormentes, what was hys mynde woste vpon:  
 when he was full of the holy Ghoste, (sayeth holpe  
 scripture) hauynge hys eyes lifted vp into heauen,  
 he sawe the glozy of God, and Iesus standinge on  
 the righte hande of God. The which truth, after he  
 had confessed boldely before the enemies of Chyste,  
 they dreyne hym oute of the cytie, and there they sto-  
 ned hym, who cryed vnto God sayynge: Lorde Iesu  
 Chyste, take my spirite. And doeth not oure sauioz  
 save plannely in saincte Ihons Gospell. *Merely, be- Ihon. v.*  
 rayly, I saye vnto you, he that heareth my woorde &  
 beleueth on hym & sente me, hath euerlastynge lyfe,  
 and cometh not into iudgemēt, but shall passe fro  
 death to lyfe. Shall we not then thinke that death  
 to be precious, by the whiche we passe vnto lyfe?  
 Therefore it is a true sayynge of the prophete : the *Psal. cxvi*  
 death of the holy and righteous men, is precious in  
 the Lordes sighte. Holy Symeon, after that he had  
 hys hartes desire, in seynge oure sauioz that he euer  
 longed for, all hys lyfe, he embraced hym in his ar-  
 mes, and sayde: Now Lord, let me departe in peace, *Luce. ii.*  
 for myne eyes haue beholde that sauioz, which thou  
 haste prepared for all nations.

It is true therefore, that the death of the righte-

Psal. cxliii.

Apo. xiiii

Galath. vi.

Math. vi.

James. v.

teous, is called peace, and the benefite of the Lord, as the Church saith in þ name of þ righteousness departed out of this world: My soule turne thee to thy rest, for the Lord hath bene good to the, and rewarded the. And we se by holy scripture, and other aunciente Histories of Martyrs, that þ holy, saythfull, and righteous, euert syns Christes ascencion, in their death did not doubt, but that they wente to be with Christe in spirite, whiche is oure lyfe, healthe, wealth and saluacion. Then in his holy Reuelaciõ, sawe a. C. xl. and. iii. M. virgins and innocentes, of whome he sayde: These folow the Labe Iesu Christ wheresoener he goeth. And shortly after, in the same place he saith: I heard a voyce fro heauen, saynge vnto me: Write, happye and blessed are the dead, whiche dye in the Lords, from henceforth (surely saith the spirite) they shall rest from theyr paynes and labours, for their woorkes do folow them. So that then they shall reape with ioye and comforte that, whiche they sowed with labors and paynes. They that sowe in the spirite, of the spirite shall reape euerlastynge lyfe. Let vs therfore neuer be wery of well doyng, for when the tyme of reappynge, or reward cometh, we shal reape without any weyning, euerlastynge ioye. Therfore, whyle we haue tyme (as sainte Paule exhorteth vs) let vs doo good to all men, & not laye vp our treasures in earth, where ruste and mothe corrupt it, whiche ruste (as sainte James saith) shall beare witness against vs, at the great daye, to condemne vs, and that (like most benynynge fyre) to tormente oure fleshe. Let vs beware therfore, (as we sende oute a stone wealth) that we be not

be not in the numbze of those miserable conetous men, whiche, saint James biodeeth moorne and lament, for their greedy gathering, and vngodly keepinge of goodes. Let vs be wise in time, and learne to folowe the wise example of the wicked Samaritanes. Let vs so prudently dispose oure goodes and possessions, committed vnto vs here by God for a reason, that we maye truly heare and obeye this commaundemente of oure sauiour Christe: I saye vnto you, (sayeth he) make you frendes of the wicked Mammon, that they maye receyue you, into euery synge tabernacles. Whyche, he calleth wicked, because the worlde abuseth them vnto all wickednes, whiche are otherwys the good gifte of God, and the instrumentes, whereby Gods seruantes do truly serue hym, in vsynge of the same. He commaunded them not, to make them theyre frendes, to get byghe dignities, and worldly possessions, to geue great giftes to theye men, that haue no neede thereof, but to make them frendes of poore and miserable men: vnto whome, whatsoeuer they geue, Christe accepteth it, as geuen to hymselfe. And to these frendes, Christe in the Gospell geueth so greate honoꝝ and preeminence, that he sayeth: they shall receyue theyre benefactors, into euery synge houses: Not that men shalbe ouerrewarded, for oue wel doynge, but that Christ will reward vs, and take it to be done vnto hymselfe, whatsoeuer is doone to suche frendes.

Thus makinge poore wretches oure frendes, we make our sauiour Christe oure frende, whose member they are, whose miserie, as he taketh for

Q. liij.

hys

Math. xxv.

hys alone misery, so they; relesse, succour and helpe,  
 he taketh for hys succoure, reliefe, and helpe, and  
 will almuch thank vs and rewarde vs for oure  
 goodnes shewed to them, as if he him selfe had re-  
 ceived lyke benefite at oure handes, as he witnesseth  
 in the Gospell, saynges: Whatsoeuer ye haue  
 done to any of these mynle persones, whiche do be-  
 leue in me, that haue ye doon to my selfe. Therefo-  
 re let vs diligently foresee, that oure fayth and hope  
 whiche we haue conceyued in almightye God, and  
 in oure saviour Chyiste; waie not faunte, nor that  
 the loue whiche we pretende to beare to hym; waie  
 not coulde; but let vs studie daily and diligently  
 to shewe oure selves to be the true honouers and lo-  
 uers of God, by heppinge of hys commaundementes;  
 by doyng of good dedes vnto oure nedye neighbors;  
 releuyng by all meanes that we can, theyr poverty;  
 with oure abundaunce, theyr ignorance with oure  
 wysedome and learnyng; and reinforce theyr wea-  
 kenesse with oure strengthe and authoritie; calling  
 all men backe from euill doyng; by Godly coun-  
 saill and good example; perseueringe styl in well  
 doyng so longe as we liue. So shall we not neede  
 to feare death; for any of those thre causes afore-  
 mencioned; nor yet for any other cause that can be  
 imagined. But contrary, considerynge the manifold  
 sicknesses, troubles & sorowes of this present lyfe;  
 the daungers of this perillous pilgrimage, and the  
 greate encombraunce, whiche oure spirite hath by  
 this sensuall soule and fragile body subiect to deathe;  
 considerynge also the manifold sorowes and dan-  
 gerous deceytes of this world on euery side, the in-  
 tollerable

# OF DEATH.

tollerable p[er]p[et]ration, cou[n]te[n]s, and lecher[ie] in tyme  
of prosperitie, the impatient murmuringe of theim  
that be worldly in tyme of aduersitie, whiche cease  
not to withdraue and plucke vs from God our sa-  
uoure Christe, from our life, wealth, or eternal ioy  
and saluacion: considerynge also the innumerable  
assaultes, of our Ghosly enemy the deuill, with al  
hys fierie darts of ambition, p[er]p[et]ration, lecher[ie], baw-  
dry, enuie, malice, detrac[ti]o[n], with other hys inu-  
numerable deceytes, engines and snares, whereby he  
goeth busely aboute to catche al men vnder hys do-  
minion, euerlike a coveynge Lyon, by all meanes i Pet. v  
searchynge whome he maye deuoure: the faythfull  
Christian man, which considereth al these miseries,  
perilles and incommodities, (whereunto he is sub-  
iecte, so longe as he here liueth vpon earthe) and on  
the other part considereth, that blessed and comfort-  
table state of the heauely lyfe to come, and the swete  
condicion of theim, that departe in the Lorde, howe  
they are deliuered from the continuall encombrances  
of their mortall and synfull bodye, from all the  
malice, craftes and deceytes of this worlde, from al  
the assaultes of their ghosly enemy the deuill, to liue  
in peace, rest and perpetuall quietnes, to liue in the  
fellowship of innumerable Angelles, and with the  
congregacion of perfects iuste mē, as Patriarches,  
Prophetes, Martyrs and Confessors: and finally,  
vnto the presence of almighty God, and our sauio[r]  
Jesus Christe. He that doeth consider all these thin-  
ges, and beleueth theim assuredly, as they are to be  
beleued, euen from the botome of his harte, beyng  
established in God, in thys true saythe, haungeth a  
quiete

OF THE FEARE

Philip.i.

quiete conscience in **Christe**, a firme hope, and assured trust in **Gods** mercy, through the merites of **Iesu Christe**, to obteyne this quietnes, celfe and eternall ioye: that not onely he without feare of bodielie deathe, when it commeth, but certainly (as saincte **Paul** did) so shall he gladly (accommode to **Godes** will, and when it pleaseth **God** to call hym out of this lyfe) greatly desyre in hys harte, that he maye bee rid from all these occasions of euill, and liue

euere to **Godes** pleasure, in perfecte obedience of hys will, with our sauio: **Iesu**

**Christe**: to whose gracious

presence, the **Lorde** of hys

infinite merite and

grace, bynge vs

to reigne with

hym, in

lyfe

euerlastynge.

To whome, with

oure heauenly father, and

the holy **Ghoste**, be

glorie in world-

des without

ends.

**AMEN.**

**Cal**

**C** An exhortacion, concernyng good or-  
dye and obedience, to rulers and magistrates.



Almightie God hath created & appointed  
all thinges, in heauē, yearth, and waters,  
in a moſte excellent and perfect ordye. In  
heauen he hath appointed diſtinct orders  
and ſtates of Archangelles and Angels. In yearth  
he hath aſſigned kynges, princes, with other gouer-  
nors vnder them, all in good & neceſſary ordye. The  
water aboue is kept and raineth downe to due time  
and reaſon. The ſunne, mone, ſterres, rainbow, thū-  
der, lightning, cloudes, and al birdes of the aire, do  
kepe their ordye. The yearth, trees, ſeedes, plantes,  
herbes, corne, graſſe, and all maner of beaſtes, kepe  
thē in their ordye. All the partes of ſ whole yere, as  
winter, ſomer, monethes, nightes & dayes, continue  
in their ordye. All kyndes of fiſhes in the ſea, riuers  
and waters, with all fountaines, ſpringes, yea, the  
ſeaſ themſelues, kepe their comely coule and ordye.  
And mā hymſelf alſo, hath al his partes, both with-  
in & without, as ſoule, harte, mynd, memory, vnder-  
ſtandyng, reaſon, ſpeache, withal and ſingular cor-  
porall members of his body, in a profitable, neceſſary  
and pleaſaunt ordye. Euery degre of people, in their  
vocacion, calling, & office, hath appoynted to them,  
their duetie & ordye. Some are in high degre, ſome  
in lowe, ſome kynges & princes, ſome inferiours and  
ſubiectes, prieſtes, & laimen, maſters and ſeruaun-  
tes, fathers and chyldre, huſbandes and wiues, rich  
and poore, and euery one haue neede of other: ſo that  
in all thinges, is to be lauded & prayſed the goodly  
ordye of God, without the whiche, no houſe, no cite,

no comon wealtb, can continue & endure, for where  
there is no right ordie, there reigneth all abuse, car-  
nall libertie, enormitie, syn, & babiloncall confuſion.  
Take awaye kynges, princes, rulers, magiſtrates,  
iudges, and ſuch ſtates of Gods ordie, no man ſhall  
ride or go by the high waie vncobbed, no man ſhall  
ſleepe in his awne houſe or bed vnkilled, no mā ſhall  
keepe his wife, children, & poſſeſſions in quietnes, all  
thynges ſhall be comon, and there muſt nedes folow  
all miſchief and vtter deſtruction, both of ſoules, bo-  
dies, goodes and common wealthes. But bleſſed be  
God, that we in this realme of England fele not the  
horrible calamities, miſeries & wretchednes, which  
al thet vndoubtedly fele & ſuffre, & lacke this godly  
ordie. And praized be God, that we knowe the great  
excellēt benefite of god, ſhewed towards vs in this  
behalfe. God hath ſente vs his high giſte, our moſt  
dere ſoueraigne lord king Edward the ſixt, with god-  
ly wiſe, and honozable counſail, with other ſuperiours  
and inferiours in a beautifull ordie. Wherefore, let  
vs ſubiectes do our bounden duties, giuing hartie  
thanks to God, and praying for the preſeruacio of  
this Godly ordie. Let vs al obey euen from the bo-  
tome of our hartes, al theſe Godly proceedinges, la-  
wes, ſtatutes, proclamacions, and intinactiōs, with  
al other Godly dyvers. Let vs conſider the ſcriptu-  
res of the holy ghoſt, whiche perſwade & commaunde  
vs all obediently to be ſubiect: firſt & chiefly, to the  
kynges maieſtie, ſupremehed ouer all, & next, to his  
honorable counſail, and to al other noble men, ma-  
giſtrates and officers, which by Gods goodnes be  
placed and ordered: for almightie God, is the onely  
aucthoꝝ

author and prouider of this fozenamed state and  
orde, as it is written of God, in the booke of the pro-  
uerbes: through me, kynges do reigne, through me  
counsaillors make iust lawes, through me, doo prin-  
ces beare rule, and all iudges of the yearth execute  
iudgement: I am louyng to them, that loue me.

Prou. viii.

Here let vs marke wel, & remembre, that the high  
power & auctoritie of kynges, with their making  
of lawes, iudgements, & officers, are the ordinaun-  
ces, not of man, but of God: & therfore is this word  
(through me) so many tymes repeted. Here is also  
well to be considered and remembred, that this good  
orde is appoynted of Gods wisdom, fauor & loue,  
specially for them that loue God, & therfore he saith

Sapient. vii.

I loue them, & loue me. Also, in the booke of wisdom  
we may evidently learne, that a kynges power, au-  
thoritie, & strength, is a greate benefite of God, ge-  
uen of his great mercy, to the comfort of our greate  
misery. For thus wee rede there spoken to kynges,

Sapient. vi.

Hearc o ye kynges & vnderstand: learne ye & be iud-  
ges of the endes of the yearth: geue eare ye, that rule  
the multitudes: for & power is geuen you of & lord,  
and the strenght fro the highest. Let vs learne also  
here by the infallible word of God, that kynges and  
other supreme & higher officers, are ordeined of god  
who is most highest, & therfore they are here dilige-  
ntly taught, to apply themselves, to knowledge & wise-  
dom, necessary for the orderynge of Gods people, to  
their gouernaunce committed. And they be here also  
taught by almighty God, that thei should reknow-  
ledge themselves, to haue al their power & strength,  
not fro Rome, but immediatly of god most highest.

OF OBEEDIENCE.

**Deu. xxxii.** We rede in the booke of Deuteronomy, þat punishment pertaineth to God, by this sentence: vengeance is mine, and I will reward. But this sentence we must vnderstand, to pertain also vnto þe magistrates, which do exercise Gods rouine in iudgement & punishing by good & godly lawes, here in yearth. And the places of scripture, whiche seme to remoue from among al chylitian men, iudgement, punishment, or killpng, ought to be vnderstand, that no mā (of his awne pꝛiuate authoritie) may be iudge ouer other, may punish, or may kil. But we must refer al iudgement to god, to kynges & rulers, & iudges vnder the, which be gods officers, to execute iustice, & by plain wordes of scripture, haue their authoritie & blis of þe sword, granted fro God, as we are taught by St.

**Roma. xiii.** Paule the very & elect Apostle of our sauiour Christ: who we ought diligently to obey, eue as we would obey our sauiour Christ, yf he wer present. Thus St. Paule writeth to the Roma. Let every soule submit hymself, vnto the authoritie of the higher powers, for there is no power, but of God; the powers that be, be ordeined of God; whosoever therfore resisteth the power, resisteth the ordinaunce of God, but they that resist, shal receiue to theselves dampnation: for rulers are not fearefull to the that do good, but to the that do euill. Wilt thou be without feare of the power? Do well then, & so shalt thou be praysed of the same: for he is the minister of God, for thy wealthe. But and if thou do that, whiche is euill, then feare, for he beareth not the sword for naught, for he is þe minister of God, to take vengeance on hym, that doth euill. Wherfore ye must nedes obey, not onely

# OF OBEDIENCE.

for feare of vengeance, but also, because of conscience, and euen for this cause paye ye tribute, for they are Gods ministers, seruing for thesame purpose.

Here let vs all learne of **S. Paule**, the elect vessel of God, & all persones hauing soules, (he excepteth none, nor exempteth none, neither priest, apostle, nor prophet, saith **S. Chryso.**) do owe of bounden duttie, and euen in conscience, obedience, submission & subiection, to the high powers, which be constituted in authoritie by god, soasmuch as they be gods lieutenantes, Gods presidents, Gods officers, Gods commissioners, Gods iudges, ordeyned of God himself, of whom onely they haue al their power, and al their authoritie. And thesame **S. Paule** threatneth no lesse pain, then euerlasting dāpnacion to al disobedient persons, to al resisters, against this generall and cōmon authoritie, soasmuch as they resist not man, but God, not mannes deuise & intencion, but Gods wilddō, Gods ordz, power, and authoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours and subiectes, in any case to resist the superiour powers: for **S. Pauls** wordes be playn, that whosoever resisteth, shall get to theselles dāpnacion: for whosoever resisteth, resisteth the ordinaūce of God. Our sauour **Christe** himself & his apostles, receiued many & diuers injuries of the vnfaithfull & wicked men in authoritie: yet we neuer rede that they, or any of the, caused any sedicion or rebell to against authoritie. We rede oft, that they patiently suffered al troubles, veracions, flaunders, pangues, & paines, and death it self obediently, without tumulte or resistance. They comit-

## OF OBEDIENCE.

Ihon. xix.

ted this cause to him, that iudgeth righteously, and  
 prayed for their enemyes hartely & earnestly. They  
 knew y<sup>e</sup> the authoritie of the powers, was Gods or-  
 dinaunce, & therfore bothe in their wordes & dedes,  
 they taught euer obedience to it, and neuer taught,  
 no; did the contrary. The wicked iudge Pilat said  
 to Christe: knowest thou not that I haue power to  
 crucifye the, and haue power also to lose thee. Iesus  
 answered: Thou couldest haue no power at all a-  
 gainst me, except it were geue the fro above. Wher-  
 by Christe taught vs plainly, that euen the wicked  
 rulers haue their power and authoritie from God.  
 And therfore it is not lawfull for their subiectes, by  
 force to resist the, although they abuse their power,  
 muche lesse then it is lawfull for subiectes to resist  
 their godly & christian princes, whiche do not abuse  
 their authoritie, but vse thesame to Gods glory, &  
 to the profyte and comoditie of Gods people. The  
 holy apostle s. Peter, commaundeth seruantes to  
 be obedient to their masters, not only, if they be good  
 and gentle, but also, if they be euill and froward: as-  
 firming, that the vocacion & calling of Gods peo-  
 ple, is to bee patient, and of the suffering sorte. And  
 there he bringeth in, y<sup>e</sup> patience of our saviour Christ  
 to perswade obedience to gouernours, yea, although  
 they be wicked and wrong doers. But let vs now  
 heare s. Peter hymself speake, for his awne wordes  
 certifie best oure conscience. Thus he bitteth them  
 in his firste Epistle: Seruantes obeye your Ma-  
 sters with feare, not onely, if they bee good and gen-  
 tle, but also, if they bee frowarde: for it is thanke  
 woorthy, if a man for conscience towarde God, suffe-  
 reth

1. Peter. ii.

1. Pet. ii.

reth grief, and suffreth wrong undeserued: for what  
 praise is it, when ye be beaten for your faultes, if ye  
 take it paciētly, but when ye do wel, if you then suf-  
 fre wrong, & take it paciēctly, then is there cause to  
 haue thāke of God: for hereunto verely were ye cal-  
 led. for so did Christ suffre for vs, leauyng vs an ex- i. Peter. ii.  
 ample, that we should folow his steppes. All these be  
 the very wordes of s. Peter. s. Dauid also teacheth i. Reg. xxiii  
 vs a good lesson in this behalfe, who was many ty- xix. & xx.  
 mes most cruelly and wydgfull persecuted of kyng  
 Saule, and many tymes also put in ieoperdy and  
 danger of his life, by kyng Saule & his people: yet  
 he neuer resisted, neither vsed any force or violence  
 against kyng Saule, his mortall enemy, but did e-  
 uer to his liege Lorde & master kyng Saule, moste  
 true, most diligent, and most faithfull seruice. In so  
 muche, & when the lord God had geue kyng Saule  
 into Dauides handes in hys awne cause, he would  
 not hurt him, when he might without all bodily pe-  
 ril, easily haue slaine hym: no, he would not suffre any  
 of his seruantes, once to lay their hādes vpon kyng  
 Saule, but prayed to god, in this wise: lord, kepe me  
 from doyng that thyng vnto my master, the lordes  
 anoynted: kepe me that I laye not my hande vpon  
 him, seyng, he is the anoynted of & lorde: for as tru-  
 ly as the lorde liueth, (except the lorde smite hym, or  
 except his day come, or that he go doune to warre, &  
 in battail perishe) the Lorde be mercifull vnto me,  
 that I lye not my hande vpon the lordes anoynted.  
 And & Dauid mighte haue killed his enemy kyng  
 Saule, it is euidently proued, in the first booke of the  
 kynges, both by & cutting of & lap of Saules gar- i. Re. xxiij  
 ment

ment, & also by the plain confession of kyng Saul:  
 Also another time (as it is mentioned in plaine booke)  
 when the most vnnmercifull, and most vnkynd kyng  
 Saule did persecute poore Dauid, God did agayn  
 geue kyng Saule into Dauides hādes, by casting  
 of kyng Saul & his whole army, into a dead slepe:  
 so that Dauid and one Abisai with him, came in the  
 night into Saules hoste, wher Saule lay sleeping,  
 and his speare stakke in the ground at his hed. Then  
 said Abisai vnto Dauid: God hath deliuered thine  
 enemy into thy hādes, at this tyme, now therfore let  
 me smite him once with my spear to the yearth, and  
 I will not smite him agayn the seconde tyme: mea-  
 nyng thereby to haue kylled hym with one stroke, &  
 to haue made him sure for ever. And Dauid answer-  
 ed, & sayd to Abisai, destroy him not: for who cā lay  
 his hādes on the lordes anoynted & be giltye? And  
 Dauid said farther, moras sure as the lord liueth,  
 the lord shal smite him, or his day shall come to dye,  
 or he shall descend into battail, & there perishe. The  
 lord kepe me fro laying my handes vpon the lordes  
 anoynted. But take thou now the speare & is at his  
 head, & the cruse of water, & let vs go: & so he did.

Here is evidently proued, that we may not resist,  
 nor in any waies hurt, an anoynted kyng, which is  
 Gods liuerenāt, becegerent, and highest minister  
 in that countrey, where he is kyng. But peraduen-  
 ture, some here would saye, that Dauid in his awn  
 defence, might haue killed kyng Saule lawfully, &  
 with a safe conscience. But holy Dauid did know,  
 that he might in no wise resist, hurt, or kyl, his soue-  
 reigne lord & kyng: he dyd knowe, that he was but  
 kyng

Objection,

Answer,

king Saul's subject, though he wer in great fauor  
with God, & his enemy king Saul out of gods fa-  
uor. Therfore, though he wer neuer so much prouo-  
ked, yet he refused bitterly to hurt the lordes anoynt-  
ed. He durst not, for offending God, & his awne cō-  
science, (althought he had occasion & opportunitie)  
once lay his handes vpon Gods high officer & kyng,  
whō he did know to be a person reserved (for his of-  
fice sake) onely to Gods punishmēt and iudgemēt.  
Therfore he prayeth so ofte, & so earnestly, & he laye  
not his handes vpon the Lordes anoynted. And by  
these scriptures I Dauid (beyng named in scripture Psal. lxxx.  
a man after Gods awnhart) giveth a general rule and. viii.  
and lesson, to all subiectes in the world, not to resist  
their liege lord & king, not to take a sweard by their  
private authoritie, against their king, gods anoin-  
ted, who onely beareth the sweard, by gods autho-  
ritie, for the maintenānce of the good, & for the pu-  
nishmēt of þe euill: who onely by Gods law, hath the  
wile of the sweard at his cōmaundemēt, & also hath  
all power, iurisdiction, regiment, & coercion, as su-  
preme gouernor of all his realmes & dominions, and  
that, euen by the authoritie of god, & by gods ordi-  
nāunces. Yet another notable story & doctrine, is in  
the second booke of the kynges, that maketh also for  
this purpose. Whē an Amalechite, by king Saul's ii. Reg. i.  
awne cōsent & cōmaundemēt, had kylled kyng Saul,  
he wēt to Dauid, supposing to haue had great thā-  
ke for his message, that he had killed Dauids mor-  
tall enemy, and therfore he made great hast, to tel to  
Dauid the chaūce, bringyng with him kyng Sau-  
les croune, that was vpon his hed, and his bracelet  
S. j. that

OF OBEDIENCE.

that was upon his atme, to perswade his thynges to be true. But godly Dauid was so farr fro reioysing at these newes, that immediately he ret his clothes of his backe, he mourned & wepte, and sayed to the messenger: how is it, that thou wast not afrayed, to laie thy handes on the lordes anoynted, to destroy him? And by & by Dauid made one of his seruantes to kill the messenger, saying: thy blood be on thine awne head, for thy awn mouth hath testified agaynst the, granting & thou hast slain the lordes anoynted. These examples being so manifest & euident, it is an intolerable ignorance, madnesse, and wickednesse for subiectes, to make any mutinyng, rebellion, resistance, commocion, or insurrection, agaynst their moste dere & moste dread soueraigne lord and kyng, ordeined and appoynted of Gods goodnesse, for their comoditie, peace, and quietnes. Yet let vs beleue vndoubtedly, (good christia people) that we must not obey kynges, Magistrates, or any other, (though they be our awne fathers) if they would commaunde vs to do, any thyng contrary to Gods commaundementes. In such a case, we ought to say with the Apostles: we must rather obeye God, then man. But neuertheles in this case, we maye not in any wyse resist violently, or rebell agaynst rulers, or make any insurrection, sedicio, or tumultes, either by force of armes, (or otherwaies) agaynst the anoynted of the lord, or any of his appoynted officers. But we must in suche case, patiently suffer all wronges and injuries, referring the iudgement of our cause onely to God. Let vs feare this terrible punishment of almighty God, agaynst traitors, or rebellious persones, by the

Actes.v.

the example of Choz, Dathan, and Abiron, whiche repined and grudged against Gods Magistrates, and officers; and therfore the earth opened, & swallowed them by a line. Other for their wicked murdering, & rebellio, wer by a sodain fire sent of God bitterly consumed. Other for their froward behaviour to theyr rulers; & gouernours, Gods ministers, were sodainly stricken, with a foule leprosy. Other wer stinged to death, with wonderful straunge fyre serpentes. Other wer soe plagued, so that ther was killed in one date, the numbre of fourtene thousand and seuen hundred, for rebellion agaynst them, who God had appoynted to bee in authoritie. Absalon also, rebelling against his father king Dauid, was punished with a straunge and notable death.

And lette no man thynke, that he can escape unpunished, that comitteth treason, conspiracy, or rebellion, agaynst his souereigne Lord the King, though he commit thesame neuer so secretly, either in thought, woorde, or deede: neuer so pruely, in his priute chambze, by hymselfe, or openly communicatyng, and consultyng with other: For treason will not be hid: treason will out at the length. God will haue that most detestable vice, bothe opened and punished, for that it is so directly against his ordinance, and agaynst his hygh principall iudge, and anoynted in yearth. The violence and iniury, that is committed against authoritie, is committed agaynst GOD, the common weale, and the whole realme: whiche God wyll haue known, and condignely punished, one waye or other, for it is notably wyrtten of the Wylfman in Scripture, in the boke

Ecclesi. x.

called Ecclesiastes: With the kyng no ruyll, in thy thought, or speake no hurt of hym in thy pryue chā-  
bze, for a byrde of the aire shall betraye thy voyce,  
and with her fethers, shall she bewage thy wordes.  
These lessons & exāples are writtē for our learning.

Let vs al therfore feare the mooste detestable vice  
of rebellio, euer knowyng and remembryng, that he  
that resisteth commō authoritie, resisteth God and  
his ordinaunce, as it may be proued by many other  
mo places of holy Scripture. And here let vs take  
hede, that we vnderstaūd not these, or suche other like  
places (whiche so streightly commaunde obedience  
to superiours, and so streightly punisheth rebellion,  
and disobedience to the same) to be meant in any co-  
dicō of the pretended power of the bishop of Rome.  
For truly the Scripture of God alloweth no suche  
vsurped power, full of enormities, abusions & blas-  
phemies. But the true meānyng of these, and suche  
places, be to exrol and set furthe, Gods true ordina-  
unce, and p̄ authoritie of Gods anoynted kynges,  
and of their officers appoynted vnder them.

And conceyning the vsurped power of the bishop  
of Rome, which he most wrongfully chalengeth, as  
the successor of Christ, & Peter: we maye easily per-  
ceiue, how false, fained, and forged it is, not onely in  
that, it hath no sufficient grounde in holy scriptures,  
but also by the fruites and doctrine thereof. For our  
sauiour Christ, & St. Peter teacheth most earnestly and  
agreably obedience to kynges, as to the chief & su-  
preme rulers in this world, next vnder God: but the  
bishop of Rome teacheth immunities, priuiledges,  
exemptions, and disobedience, mooste clearly agaynst  
Christes.

OF OBEDIENCE.

Christes doctrine and s. Peters. He ought therefore rather to bee called Antichrist, & the successor of the Scribes & Phariseis, then Christes vicar, or s. Peters successor: saying, that not only in this poynt, but also in other weightie matters of Christian religio, in matters of remission of synnes, & of saluacion, he teacheth so directly agaynst, both s. Peter & agaynst our sauioz Christe: Who not onely taught obediēce to kynges, but also practised obediēce, in theyr conuerſaciō & liuyng. For we rede, that they both paid tribute to the kyng. And also we rede, that the holy virgin Mary, mother to our sauioz Christ, and Joseph, who was taken for his father, at the emperors commaundement, went to the citie of Dauid, named Bethleem, to be taxed emōg other, & to declare their obediēce, to the magistrates, for Gods ordinaunces sake. And here let vs not forget s. blessed virgin Maryes obediēce: for although, she was highly in Gods fauor, and Christes naturall mother, & was also great with chylde that same tyme, & so nigh her trauaile, that she was deliuered in her iourney, yet, she gladly without any excuse or grudgyng (for conscience sake) did take that cold & foule winter iourney, beyng in the meane ceason so pooze, that she lay in the stable, and there she was deliuered of Christ. And according to the same, so, how s. Peter agreeth, writing by expresse wordes, in his first Epistle: Submit your selves, (saith he) vnto kinges, as vnto the chief beddes, or vnto rulers, as vnto them, that are sent of hym, for the punishment of euill doers, & for laude of the that do well, for so is the will of God. A neede not to expound these wordes, they be so plain of

Matt. xvii.

Luke. ii.

i. Pet. ii.

S. iij.

them

thēselfes. **S.** Peter doth not saie: submit your selves vnto me, as supreme hed of the Church, neither he saith, submit your selves frō time to time, to my successors in Rome: but he saith, submit your selves vnto your kyng, your supreme head, & vnto those, that he appoynteth in aucthoritie vnder hym. For that ye shal so shew your obedience, it is the will of God. God will that you be in subiection to your hed and king. That is Gods ordinaunce, Gods cōmaundement, & Gods holy will, that the whole body of euery realme, and al the membes & partes of the same, shalbe subiect to their hed, their kyng, and that (as **S.** Peter writeth) for the Lordes sake: (and as **S.** Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yeld to oure kyng, that is dewe to oure kyng, that is, honor obedience, paymentes of dewe taxes, customes, tributes, subsidies, loue and feare. Thus we know partly our bounden dueties to commō aucthoritie: nowe let vs learne to accomplishe the same. And let vs moſte instauntly and hartely praye to God, the onely aucthor of all aucthoritie, for all them that be in aucthoritie, according as **S.** Paule willet, writing thus to Timothe, in his first Epistle: I exhort therfore, that aboue all thynges, prayers, supplications, intercessions, and geuyng of thanks be doen for all men, for kynges, and for all that bee in aucthoritie, that we maye liue a quiete and a peaceable life, with al godlines and honestie: for that is good, and accepted in the sight of God our sauior. Here **S.** Paule maketh an earnest and an especiall exhortation, concernyng geuyng of thanks, and prayer for kynges

1. Pet. ii.

Roma. xiii.

Math. xxii.

Roma. xiii.

1. Timo. ii.

OF OBEDIENCE.

kynges and rulers, sayng: aboue al thynges, as he might saie, in any wise principally & chiefly, let prayer be made for kynges. Let vs hartely thake God for his greate and excellent benefite and prouidence, concerning the state of kynges. Let vs pray for the, that they maie haue Gods fauor, and Gods protection. Let vs praise, that thei maie euer in al thinges haue God befoze their eyes. Let vs praise, that they maie haue wisdom, strength, iustice, clemencie, zeale to Gods glory, to Gods veritie, to chrystian soules, and to the common wealthe. Let vs praise, that they maie rightly vse their swourde and aucthoritie, for the maintenaunce & defence of the catholique faith, contained in holy scripture, and of their good and honest subiectes, and for the feare and punishment of the euill, and vicious people. Let vs praise, that thei maie faithfullly folowe the most faithfull kynges and capitaines in the Bible, Dauid, Ezechias, Josias, & Moses, with such other. And let vs praye Iudith. v. for our selues, that we maie liue Godly, in holy and chrystian conuersacio: so we shal haue God of our side. And then let vs not feare, what man can do agaynst vs: so we shal liue in true obedience, bothe to oure moste mercypfull kyng in heauen, and to oure moste Chrystian kyng in pearthe: so shal we please God, and haue the exceedynge benefite, peace of conscience, reste and quietnesse here in this wo:ld, & after this lyfe, we shal enioye a better lyfe, rest, peace, and the eternal blisse of heaue: whiche he graunt vs al, that was obediēt for vs al, euē to the death of the crosse, Iesus Chryst: to whom with the father, and the holy ghoſt, be al honoꝝ & glory, bothe now & euer. Amen.

**C** An homelie of whoze-  
dome and vnclennesse.



Although, there want not (good  
christian people) great swarmes  
of vices, worthy to bee rebuked,  
(vnto such decay is true godly-  
nes & vertedous liuyng now co-  
me) yet aboue other vices & out-  
ragious seas of adultery, whoze-  
dome, fornicaciō, & vnclennesse, haue not onely bra-  
ste in, but also ouerflowed, almost the whole world,  
vnto & great dishonor of god, & exceeding insamy of  
the name of Christ, & notable decay of true religion  
and the bitter destruction of the publique wealthe:  
and that so abundantly, that though & customable  
vse therof, this vice is growen into such an height,  
that in a maner emōg many, it is cōpted no sin at al  
but rather a pastime, a dalliaunce, & but a touche of  
pouthe, not rebuked, but winked at, not punished,  
but laughed at: wherfore it is necessary at this pre-  
sent, to entreat of the syn of whozedom, & fornicaciō,  
declaring vnto you, the greatnes of this syn, & how  
odious, hatefull, & abhominable it is, and hath al-  
waye been reputed, befoze God & all good men, and  
howe greuously it hath been punished, bothe by the  
lawe of God, & the lawes of diuerse princes. Again,  
to shewe you certayne remedies, whereby ye maye,  
(though the grace of God) eschew this moste dete-  
stable synne of whozedom and fornicacion, and lead  
poure lyfes, in all honestie and cleannesse. And that  
ye maye perceiue, that fornicacion, and whozedome  
are

AGAINST ADULTERY.

are (in the sight of God) most abhominable synnes; ye shall cal to remembraunce thys commaundement of God: Thou shalt not commit adultery: By the which worde adultery, although it be properly vnderstand, of the vnlawfull comixtion of a married man with any woman besyde his wyfe, or of a wyfe, with any man besyde her husbände: yet thereby is signified also, al vnlawful ble of those partes, whiche be ordeyned for generation. And thys one commaundemente (for byddyng adultery) dothe sufficiently paynt, and set out befoze oure eyes, the greatness of thys synne of whoredom, and manifestly declareth, how greatly it ought to be abhored, of all honest and saythfull persons. And that none of vs all, shall thynke hymselfe excepted from this commaundemente, whether we be olde, or yong, married, or unmarried man, or woman, heare what God the father sayeth, by hys most excellent Prophetes wordes: There shall be no whore, emong the daughters of Israel, nor no whoremongers, emonge the sonnes of Israel.

Exod.xx.

Deu.xxiii.

Exod.ii

Math. v.

Exod.ii

30 Here is whoredom, fornication, and al vncleannes forbidden, to all kyndes of people, all degrees, and all ages, without exception. And that we shall not doubt, but þ this precepte pertaineth to vs in desolation what Christ (þ perfect teacher of al truth) teacheth in the newe Testament: ye haue heard (sayth Christ) that it was sayd to them of the olde tyme: thou shalt not commit adultery: but I say vnto you, whosoever seeth a woman to haue hys lust of her, hath committed adultery with her alreedy in hys heart. Here our sauior Christ, doth not only confesse

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C. 1.

me

me and stablisheth the lawe against adultery; given  
in the olde Testamēt of God the father, by hys ser-  
uaunt Moyses, and maketh it of full strength, con-  
tinuallie to remaine among the professours of his  
name in the newe lawe; but he also (condemning  
the grosse interpretation of the Scribes & Phariseis,  
which taught, that the aforesayd commandement  
only required to absteyne from the outward  
adultery; and not from the filthie despyes and bit-  
tune lustes) teacheth vs an exacte and full perfecti-  
on of puritie and cleannes of lyfe, both to kepe oure  
bodies vndefyled, and our hartes pure and free,  
from all euill thoughtes, carnal despyes, & fleshly  
consentes. Howe can we then be free from this com-  
mandement, where so great charge is layd vpon  
vs? Maye a seruante do what he wyl, in any thing,  
hauing a commandement of hys master to the con-  
trarye? Is not Christ our master? are not we hys  
seruautes? Howe then may we neglecte our mas-  
ters wyl and pleasure, & followe our owne wil and  
phantasie? Ye are my frendes (sayth Christ) if ye  
kepe those thinges, that I commaunde you. Howe  
hath Christe our master commaunded vs, that we  
shoulde sojake all vnclennes, and lechery, bothe in  
body and spirite? This therfore muste we do, if we  
looke to please God. In the Gospel of Matthee  
the first, we reade that the Scribes & Phariseis were  
griuously offended with Christ, because hys disci-  
ples byd not kepe the traditions of the forefathers:  
for they washed not their handes, when they wente  
to dyner or supper, & amonge other thinges, Christ  
answered, and sayde: heare and vnderstande not  
that

.iij. x. v. d.

Ihon. xv

Matth. xv

Mach. xv.

that thin g, which entreteth into the mouthe defyleth  
the manne, but that, whiche commeth out of the  
mouth, defyleth the man. For those thinges, which  
proceede out of the mouthe, come forth from the harte,  
te, and they defyle the man. For out of the hart, pro-  
ceede euil thoughtes, murders, breaking of wedloe-  
ke, whooredom, thestes, false witness, blasphemyes:  
These are þe thinges, which defile a man. Here may  
we see, that not onely murder, theste, false witness, &  
blasphemie, defile men: but also euill thoughtes,  
breaking of wedlocke, fornicacion, and whooredom.

And thus is now of so litle wgt, that he wyl esteeme  
whooredom, and fornicacion, to be thinges of small  
importaunce, and of no weyght before God: Christ  
(which is the trueth and can not lye) saith, þe euill  
thoughtes, breakinge of wedlocke, whooredome,  
and fornicacion, defyle a man, that is to saye, cor-  
rupte both the body and soule of man, & make the  
of the temples of the holy Ghoste, the sylthye dun-  
ghill, or dungeon of al vnclene spirites, of þe mannis  
of God, the dwelling place of Sathan. Agayne, in  
the Gospel of S. Ihon, when the womantaken in ad-  
ultery, was brought vnto Christ, sayd not he vnto  
her: go thy waie and sinne nomore: But not he he-  
re cal whooredome sinne: And what is the rewarde of  
synne, but euerlasting death: If whooredom be sinne,  
the is it not lawfull for vs to comit it. For S. Ihon  
saith: he þe comitteth sinne, is of the deuel. And our  
Sauour saith, euery one that committeth sinne, is þe  
seruant of synne. If whoordō had not bene sinne, sa-  
rely S. Ihs Baptist, would neuer haue rebuked big-

Ihon. x. iiii.  
Tit. i.

Ihon. viii.

Roma. vi

i. Ihon. iiii.

Ihon. viii.  
Roma. vi

C. iij.

Herode,

Herode, for taking hys brothers wyfe; but he tolde hym plainly, that it was not lawfull for hym, to take hys brothers wyfe. He looked not at whoredom of Herode, although he were a kyng of great power, but boldly reprovied hym, for hys wicked and abhominable liuing, although for the same he loste hys head. But he would rather suffer death (then see God so dishonored, by the breaking of hys holy precept) then to suffer whoredom to be breake; even in a kyng. If whoredom had bene but a paine, a disaunce, and a thyng not to be passed of (as many coupt it now a dayes) truly, Ihon had bene more then thuse made, if he would haue had the displeasure of a kyng; if he would haue bene cast into prysen, and lost hys head for a tryfe. But Ihs knewe right well, howe filthy, stynke, and abhominable, the synne of whoredom is, in the sight of God; therfore would not he leaue it rebuked, no not in a kyng. If whoredome be not lawfull in a kyng, neither is it lawfull in a subiect. If whoredom be not lawfull in a publique officer; neither is it lawfull in a priuate person. If it be not lawfull, neither in kyng, nor subiecte, neither in common officer, nor priuate person, truly, then is it lawfull in no man, nor woman, of whatsoever degree, or age they be. Furthermore, in the Actes of the Apostles, we read, that when the Apostles and elders, with the whole congregacion, were gathered together to pacifie the hartes of the fapthfull dwellunge at Antioche, (whiche were disquieted throughe the false doctryne, of certayne Jewissh preachers) they sente word to the brethren, that it seemed good to the holy Ghost,

A Act. xv.

Ghost; and to them, to charge them with no more, then with necessary things: Among other, they willed them to absteyn from Idolatrye, and fornication; from whiche (sayde they) if ye kepe your selves, ye shall do well.

NOTE here, how these holy and blessed fathers of Christs church, woulde charge the congregacio with no moor things, then were necessary. Marke also, howe they charge those things, from the whiche they commaunded the brethren of Antioche to absteyne, fornicacion and whoredome is numbred. It is therfore necessary, by the Determinaciō & consent of the holy Ghoste, and the Apostles & elders, with the whole congregacion, that, as from Idolatrye & superstition: so by newe we muste absteyn fro fornicacion and whoredome. Is it necessary vnto saluacion to absteyn from Idolatrye: so is it, to absteyne from whoredome. Is there any nygher way, to leade vnto dampnation, then to be an Idolater. No, euen so, neyther is there a nether waye to dampnaciō, then to be a fornicatour, & an whoremonger.

NOTE vnto, where are those people, whiche so lightly esteeme, breakyng of wedlocke, whoredō, fornicacion and adultery. It is necessary, saith the holy Ghoste, the blessed Apostles, the elders, with the whole congregacion of Christ: it is necessary to saluacion (saye they) to absteyne from whoredō. If it be necessary vnto saluaciō, then woe be to thē, which neglecting their saluacion, geue theyr myndes to so filthy, & stinking synne, to so wicked vice, to such detestable abhominacion. But let vs heare, what the blessed Apostle sainte Paule sayeth to this matter, Roma. xiii.

C. liij. Wylling

- Roma. xlii. Writting to the Romans, he hath these wordes: Let vs cast away the workes of darknes, & put on the armour of light. Let vs walke honestly, as it becometh in the daye tyme, not in eating & drinking, neither in chambrynges and wantones, neither in strife & enuyng, but put ye on the Lord Iesus Christ, and make not provision for the flesh, to fulfyll the lustes of it. Here the holy Apostle exhorteth vs to cast away the workes of darknes, which I haue alreadye collected gluttonous eating, drinking, chambryng and wantonnes, which al are ministers vnto that vice, & preparations to induce & byring in the filthy sinne of the flesh. He collecteth the seducers and workers of darknes, not onely because they are customably done in darknes, or in the night tyme, (for euery one that doeth euill, hateth the light, neyther cometh he to the light, lest his workes should be reposed) but that they lead the right way vnto that bitter darkness, where weeping and gnawing of tethe shall be. And he saith in another place of the same Epistle: they that are in the flesh, cannot please God. We are debtors to the flesh, not that we should lyue after the flesh, for if we lyue after the flesh, ye shall dye. Agayne he saith: lyue fro whoredome, for euery synne that a man committeth, is without his body, but whosoever committeth whoredome, synneth agaynst his owne body. Do ye not knowe, that your members are the Temple of the holy Ghoste, which is in you, whom also ye haue of God, & ye are not your owne? for ye are buyed with the price of God in your bodies. &c. And a litle afore he saith: do ye not knowe, that your bodies are the members of

of Christ: shal I then take the members of Christ,  
 & make them the members of an whore? God forbid.  
 Ye pe not knowe that he, which cleueth to an who-  
 re, is made one body with her: There shalbe two in  
 one flesh (saith he): But he that cleueth to h<sup>e</sup> Lord, is  
 one spirite. What godly reasons doth the blessed  
 Apostle saint Paul bring furth here, to dissuade vs  
 from whoredome, and all uncleannes: your members  
 (saith he) are the Temple of the holy Ghost: which,  
 whosoeuer doth defile, God will destroe hym, as  
 saith s. Paul. If we be the temple of the holy Gho-  
 st, howe vsittinge then is it, to dyue h<sup>e</sup> holy spiri-  
 te from vs, through whoredome, and in hys place  
 to set the wicked spirites of uncleannes and fornicar-  
 tion, and to be toynded, & do seruice to them: Ye are  
 verely bought (saith he) therefore glorifie God in  
 your bodies: Christe that innocent lambe of God,  
 hath bought vs, from the seruitude of the deuil, not  
 with corruptible golde and silver, but with his mo-  
 ste precious and deere hart blood. To what entent  
 that we should fall agayne vnto our olde, unclean-  
 nes, and abhominable liuinge: Nay verely: but that  
 we should serue hym, all the dayes of our lyfe, in ho-  
 lyenes, & righteousnes: that we should glorify hym  
 in our bodies, by puritie and cleannes of lyfe. He  
 declareth also, that our bodies are the members of  
 Christ: & himselfe a thyng is it then, to cease  
 to be incorporate and one with Christ, and through  
 whoredome to be toynded, and made at one with an  
 whore: what greater dishonour, or iniurie can be  
 do to Christ, then to take awaye from hym, the  
 members of hys body, and to toyne them to whorers,  
 & deulls,

i. Cor. vi

i. Peter, i.

Luke i.  
Esaie.  
xxxviii.

in iohes. i.

xxxviii.

AGAINST ADULTERY

deuils, and wicked spirittes: And what more disho-  
nour can we do to our selves, then through unclean-  
nes, to lose so excellent a dignitie and freedom, and  
to become bonde slaues, and miserable captiues,  
to þ spirittes of darkenes: Let vs therfore consider,  
first the glory of Christ, and then our state, our dig-  
nitie and freedom, wherein God hath let vs, by ge-  
uyng vs hys holy spirite, and let vs valeantly de-  
fende the same, agaynst Sathan, and al hys craftye  
assantes, that Christ maye be honoured, & that we  
loose not oure libertie, but styll remaine in oure spi-  
rite with hym.

Eph. v

MOREOVER, in hys Epistle to the Ephesians,  
the blessed Apostle willeth vs, to be so pure, and free,  
from adultery, fornicacion, and all uncleannes, that  
we not once name them among vs (as it becometh  
saintes) nor slythpnes, nor folye talkyng, nor sele-  
tyng, which are not comely, but rather growyng of  
thanks. For thus ye knowe (saith he) that no who-  
remonger, either uncleane person, or couetous per-  
son, (whiche is an Idolater) hath any inheritaunce  
in the kyngdome of Christ, and God: And that we  
shoulde remember to be holy, pure, and free from all  
uncleannes: the holy Apostle calleth vs saintes; be-  
cause we are sanctified, and made holy in the blou-  
de of Christ, through the holy Ghost.

Galat. v.  
4. Cor. vi.

1. Pet. i.

NOVVE, if we be saintes, what haue we to do  
with the maners of the heathen? Saint Peter saith:  
as he, which called you, is holy, euen so, be ye holpe  
also, in al your conuersacion, because it is written:  
Be ye holy, for I am holy. Hetherfo haue we heard,  
of how greuous a synne, fornicacion, and whoredom  
is,

Leuit. xi.  
26. xix.

is, and howe greatly God doth abhorre it, throughout the whole scripture. Howe can it any otherwise be, then a sinne of mosse abhominacion, seying it once may not be named among the christians, muche lesse, it may in any poynt be committed. And surely, if we woulde weyghe the greatnes of thys synne, & confidre it in the right kynde, we should fynde the synne of whoredom, to be that most fylthy lake, foule puddle, and stinkyng synke, wherinto all kyndes of synnes, and euils flow, wher also, they haue theyr resting place, and abydinge.

FOR hath not the adulterer a pryde in hys whoredome, as the Wysesman sayeth: They are gladd when they haue done euill, and reioyse in thynges that are sharke naught. Is not the adulterer also ydle, & delighteth in no Godly exercise, but onely in that hys most filthy, & beastly pleasure. Is not his minde abstracte, and vtterlye drawe away, from al vertuous studies, & fructefull labours, and onely gyuen to carnall Imaginacions. Doth not the whoremonger geue hys mynde to gluttonye, & he may be the more apte, to serue his lustes, and carnall pleasures. Doth not the adulterer geue hys mynde to concetuousnes, and to pollung and pillung of other, that he may be the more able to maynteyne his harlots and whores, and to contynue in hys filthye, and vnlawfull loue. Swelleth he not also with enuie, agaynste other, fearynge that hys pryde shoulde be allured, and taken awaye from hym. Agayne, is he not puffed, and replenished with wrath & displeasure, euen agaynste his beste beloued, if at any tyme, his beastly and deuillish requeste be letted.

U. j.

what

what synne or kynde of synne is it, that is not loy-  
ned with fornicacion and whozedome: It is a mon-  
stre of many heades: It receyueth al kyndes of bi-  
ces, and refusethe all kyndes of vertues. If one se-  
uerall synne byngeth dampnacion, what is to be  
thought of that synne, whiche is accompanied with  
all euils, and hath waytynge on it, whatsoeuer is  
harcfull to God, dampnable to man, and pleasaunt  
to Sathane.

GRETE is the dampnacion, that hāgeth ouer  
the heades of fornicatours, and adulterers. What  
shal I speake of other incommodities, which issue,  
and flowe out of this stinkyng puddell of whozdo-  
me: Is not that treasure, which before all other, is  
moste regarded of honest persons, the good fame &  
name of man and woman, losse throughe whozdo-  
me: What patrimony, what substance, what good-  
des, what riches, doth whozedome shortly consume  
and bynge to naughte: What baliaunties and  
strengthe, is many times made weake, and destroy-  
ed with whozedome: What myt is so fyne, that is  
not doted and defaced throughe whozedome: What  
beauty (although it were neuer so excellent) is not  
obscured throughe whozedome.

Is not whozedome an enemye to the pleasaunte  
flour of youth: and byngeth it not gray heares and  
olde age, before the tyme: What gyft of nature (al-  
though it were neuer so pectous) is not corrupted  
with whozdom: Come not the freche pockes, with  
other diuers diseases of whozedome: from whence  
come so many bastardes and misbegotten chyldren,  
to the hygh dyspleasure of God, and dishonoure of  
holy

holy wedlocke, but of whozedom: How many con-  
 sume al theyr substance and goodes, and at the la-  
 ste falle into suche extreme pouerty, that afterwarde  
 they steale, and so are hanged thzough whozedom:  
 What contencion and manslaughter commeth of  
 whozedom: Howe many maydes be deflowred, howe  
 many wyfes corrupted, how many wydowes despy-  
 led, thzough whozedom: How much is the publique  
 weale impouertyshed, and troubled thzough whoze-  
 do: How much is Gods word cotened & depzaued  
 by whozedom & whozemogers: Of thys vice, cometh  
 a great parte of the diuozces, which (now a dayes)  
 be so commonly accustomed and bled, by mens pri-  
 uate aucthoritie, to the greate displeasure of God,  
 and the breache of the mozte holy knotte and bonde  
 of matrimonye. for when this most detestable syn-  
 ne is once crept into the bzeaste of the adulterer, so  
 that he is entangled with vnlaufull, and vnchaste  
 loue, strepghtwapes, hys true and laufull wyfe is  
 despyced, her pzeience is abhorred, her companye  
 synketh, and is lothsome, whatsoeuer she doth, is  
 despyzpled, there is no quietnes in the house, so  
 longe as she is in sight: Therfore to make shor-  
 te tale, must she awaye, for her husbände can broo-  
 ke her no lenger. Thus thzough whozedom, is  
 the honest and innocent wyfe put awaye, and an  
 harlot receyued in her stede: & in lyke sorte, it hap-  
 peneth many tymes in the wyfe, towarde her hus-  
 bände. O abhominacion: Christ our sauour, very  
 God and man, commaunde to restoze the lawe of his  
 heauely father, vnto the righte sense, vnderstādin-  
 ge, and meanynge, (eiamonge other thinges) resour-

Matth. xix. ined þ abuse of this lawe of God. for where as the Jewes bled, of a long sufferance, by custome, to put away theyr wyfes at theyr pleasure, for euerie cause: Christ correctyng that euill custome, did teache that if any man put away his wyfe, and marryeth an other, for any cause, excepte onely for adultery, (which then was death by the law) he was an adulterer, and forced also hys wyfe so diuorced, to committe adultery, if she were ioyned to any other mā: & þ man also, so ioyned with her, to comit adultery.

IN what case then are those adulterers, which for the loue of an whoze, put away theyr true and lawfull wyfe, agaynst all lawe, right, reason, and conscience: O dampnable is the state wherein they stand. Swifte destruction shal fall on them, if they repent not, and amende not: for God wyl not euer suffer holy wedlocke, thus to be dishonoured, hated and dyspyced. He wyl once punishe thys carnall & licentious maner of liuing, and cause, that his holy ordinaunce shalbe had in reuerence, and honoure. for surely wedlocke (as the Apostle sayeth) is honorable among all men, & the bed undefyled: But whozemongers and fornicatours, God wyl iudge, that is to saye, punishe and condempne. But to what purpose is thys labour taken, to describe, and set furth the greatnes of the synne of whozedom, and the incommodities that issue and flow out of it. seynge that breath and tougue shall sooner sayle any man, then he shall, or maye be able to set it out, accordyng to the abhominaciō and hapyousnes thereof: Notwithstanding thys is spoken to the intent, that all men shoulde see whozedom, and lyue in

Hebre. iii.

Hebre. iii.

me in the feare of God. God graunt that it may not  
 be spoken in vayne. Now will I declare vnto you  
 in orde, with what greuous punishmentes, God in  
 tymes paffe, plagued adulterers; and howe certayn he  
 woꝛldly Rynces also, dyd punyssh it, that ye maye  
 perceauie, that whoꝛedom and fornicatio be somes,  
 no lesse detestable in y sight of God, and of al good  
 men, then I haue hitherto vttered. In the first booke  
 of Moyses we reade, that when mankynde began  
 to be multiplied vpon the earth, the men and wo-  
 men gaue their myndes so greatly to carnall de-  
 lectacion, and filthy pleasure, that they lyued with-  
 out all feare of God. God seying this their beastly  
 and abhominable luyng, and persequing that  
 they amended not, but rather increased daily more  
 and more, in thier sinfull and vncleane maners, re-  
 penteth that he euer had made man: and to shewe  
 how greatly he abhorred adulterers, whoꝛdome,  
 fornicacion, and all vncleannes, he made all the for-  
 tounes of the depe earthe, to burst out, and the  
 fluces of heauen to be opened, so that the rayne  
 came downe vpon the earth by the space of .xl. day-  
 es, and .xl. nightes, and by thys meanes, destroyed  
 the whole woꝛld, and all mankynde, righte persons  
 onely excepted, that is to saye: Noe, the preacher of  
 righteousnes (as Sainct Peter calleth hym), and  
 hys wyfe, his thre sonnes, & thre wyfes. What  
 a greuous plague, dyd God cast here vpon al luyng  
 creatures, for the synne of whoꝛdome: for the whi-  
 che, God toke vengeance, not onely of man, but  
 also of beastes, foules, and all luyng creatures.  
 Manslaughter was committed before, yet was not

Gen. vi.

Gen. vi.

Gen. vi.

Gen. vi.

Gen. viii.

U. li.

the

the world destroyed for that, but for whojedom, all the world (few onely except) was overflowed with waters, and so perished: An example worthy to be remembred, that ye maye learne to feare

Gene. xix.

And we reade agayne, that for the filthy synne of unclennes, Sodome and Gomorre, and the other ctytes wyche vnto them, were destroyed, with fyre and bymstone from heauen, so that there was neither man, woman, chyld, nor byaste, nor yet anye thyng that grewe vpon the earth there left destroyed. Whose harte trembleth not at the hearinge of this hystorie: Who is so downed in whojedome and unclennes, that wyl not now for ever after, leaue thys abhominable luyng, seynge that God so greuously punisheth unclennes, to rayne fyre and bymstone from heauen, to destroye whole ctytes, to kyl man, woman, and chyld, and al other luyng creatures there abydyng, to consume with fyre, all that euer grewe: what can be moze manifeste tokens of Gods wrath & vengeaunce against unclennes, and impuritie of lyfe: Marke this hystorie, (good people) and feare the vengeaunce of

Gen. xiii

God. Do we not reade also, that God dyd smyte Pharao, and hys house, with great plagues, because he bugodly despyed Sara, the wyfe of Abrahā.

Gene. xx.

And we reade we of Abimelech, kynge of Gerar, although he touched her not by carnall knowledge, these plagues and punishmentes, dyd God caste vpon fylthy and unclen persones, before the lawe was gyuen, (the lawe of nature onely reynynge in the hartes of men) to declare, howe greate loue he

had

had to matrimonye: & agayne, howe muche he ab-  
 horred adultery, fornicatio, and all uncleannes. And  
 when the lawe that forbade whoredome, was giuen  
 by Moyses to the Jewes, byd not God commaun-  
 de, that the transgressors therof, should be put to  
 death: The wordes of the law be these: Who so co-  
 mitteth adultery with any manys wyfe, shal dye the  
 death; bothe the man and þe woman, because he hath  
 broke wedlocke w<sup>th</sup> his neighbours wyfe. In þe law  
 also it was commaunded, that a damosell & a man  
 taken together in whoredome, should be bothe stoo-  
 ned to death. In an other place we also reade, that  
 God commaunded Moyses, to take all the heade  
 rulers, & princes of the people, and to hang the byp-  
 gys betwixt openly, that euery man myght see them,  
 because they eether committed, or dyd not punyssh  
 whoredome. Agayne, byd not God sende siche a pla-  
 gue among the people, for fornication and unclea-  
 nes, that they dyed in one daye, thye & twenty thou-  
 sande: I passe ouer for lacke of tyme, many other  
 histories of the holy Bible, which declare the grei-  
 uous vengeance, and heauy displeasure of God,  
 agaynst whoremongers, & adulterers. Certes, this  
 extreme punishment appointed of God, sheweth  
 evidently, howe greatly God hateth whoredome. And  
 let vs not doubt, but that God at this present, ab-  
 horreth all maner of uncleannes, no lesse then he dyd  
 in the olde lawe: and wyl indoubtely punyssh it,  
 bothe in this world, & in the world to come. For he  
 is a God, that can abyde no wickednes: therefore  
 oughte it to be eschewed of all, that reioyce the glorie  
 of God, and the saluacion of theyr awne soules.

Leuit. xx.

Num. xiv.

Psalm. v.

i. Cori. x.

**S**AINT Paul saith that these thinges are written for our example, and to teache vs the feare of **GOD**, and the obedience to hys holy lawe. For if **GOD** spared not the naturall branches, neither wil he spare vs, that be but graffes, if we commit lyke offence. If **GOD** destroyed many thousandes of people, many cytyes, yea the whole worlde, for whoze sake, let vs not flatter oure selves, and thinke we shall scape free, and without punishment. For he hath promised in hys holy lawe, to sende moste greuous plagues vpon them, that transgresse hys holy commandementes. Thus haue we hearde, howe **GOD** punisheth the synne of adulterye: let vs nowe heare certayn lawes, which the cyuill Magistrate deuyled, in diuers countrys, for the punishment thereof: that we maye learne, howe vncleannes hath ever bene detested in all well ordered cyties, and common wealthes, and emonge all honest persons. The lawe emonge the Lepzeians was this, that when anye were taken in adulterye, they were bounde and caried thre dayes throughe the cytye, and afterwarde, as longe as they lyued, were they despiced, and with shame and confusion reputed, as persones desolate of all honestye. Emonge the Locreusians, the adulterers had bothe theyr eyes thrust oure. The Romaines in tymes past, punished whozedom, somtyme by fyre, somtyme by swourde. If a man emonge the Egyptians had bene taken in adulterye, the lawe was, that he shoulde openly in the presence of al the people, be scourged naked with whippes, vnto the numbre of a thousande stripes. The woman that

Lawes deuised for punishment of whozedom.

TO MIA 8

that was take with him, had her trost out of, where-  
by she was knowne: euer after, to be an whoze, and  
therfore to be abhoyred of all men. Among the Ira-  
bians, they that were taken in adultery, had their  
heades stricken from their bodies. The Athenians  
punished whozedom by death in lyke maner: So  
lyke wyse did the Barbarous Tartarians. Among  
the turkes euen at this day, they that bee taken in  
adultery, bothe man & woman, are stoned straight-  
wayes to death, without mercy. Thus se we, what  
godly actes were deuised in tymes past of the high  
powers, for the putting away of whozedom, & for  
the mainteyning of holy matrimony, & pure court-  
shipp. And the aucthorys of these actes, were no chri-  
stians, but heathen: yet were they so enflamed with  
the loue of honestie, and purities of lyfe, that for the  
maintenance & conseruacion of that, they made godly  
statutes, suffering neyther fornicaciō, nor adultery,  
to reigne in their realmes; punished Christ saide  
to the people: The Ministres shall rise at the iud-  
gement, with this nation, (meaning the vnfaithful  
Jewes) and shall condemne them: For they repeted  
at the preaching of Jonas, but beholde (saith he)  
a greater then Jonas is here, meaning hymselfe, &  
yet they repent not. Shall not (thinke you) lyk wyse  
the Loterians, Arabians, Athenians, with suche  
other, rise vp at the iudgement, and condemne vs,  
for as muche as they ceased from whozedom, at the  
commandement of man, and we haue the law and  
manifest preceptes of God; and yet forsake we not  
our filthy conuersacion? Ouly, truly, it shalbe ea-  
sier at the daye of iudgement, to these heathen, then

Luke, xi

3. i.

to vs,

to vs, except we repent and amende. For althoughe death of body, smyth to vs a greuous punishment in this worlde for whozedom: yet is that payn nothyng, in comparison of the greuous tormentes, whiche adulterers, fornicatours, and all bawleane persons, shall suffer after thys lyfe. For all suche shalbe excluded, & shut out of the kingdome of heauen, as l. Paule saith: Be not deccied, for neyther whozemongers, nor worshippers of Images, nor adulterers, nor softelinges, nor Sodomiters, nor thefes, nor couetous persons, nor dyonhards, nor cursed speakers, nor pylers, shall inherite the kyngdome of God. And St. Ihon in hye reuelacion saith: that whozemongers shall haue their parte, with murderers, sorcerers, enchaunters, liars, ydolaters, & such other, in the lake whiche burneth with fyre & brimstone, which is the seconde death. The punishment of the bodye, although it be death, hath an ende, but the punishment of the soule, which St. Ihon calleth the seconde death, is euerlasting: there shalbe fyre & brimstone: there shall be wepinge and gnashing of teth: the woyme, that shall there gnawe the conscience of the dampned, shall neuer dy. O whose hart distilleth not euen dropes of bloud, to heare, and consider these thinges. If we tremble and shake at the hearing and naming of these paynes, oh, what shal they do, that shall feele them, that shall suffer them, yea, and euer shal suffer, without end: god haue mercy vpon vs. Who is now so drowned in synne, & past all godlynnes, that he wyl see more by a fylthy and stynkyng pleasure, (whiche soon passeth away) then by the losse of euerlasting glory. Againe  
who

i. Corin. vi.  
Galath. v.  
Ephe. v.

Apo. xxvi.

Math. xiii.

Luce. iii.

# AGAINST ADULTERY.

who will so geue himselfe to the lustes of the flesh,  
that he feareth nothynge at all the paynes of hell  
fyre. But let vs heare howe we maye eschewe the  
spynne of whooredome and adultery; that we maye  
walke in the feare of God, and bee free from thole  
moste greuous, and intollerable tormentes, whiche  
abyde all vncleane persons. To abyde fornicatio,  
adultery, and all vncleannes, let vs prouide, that  
aboue all thynges, we maye kepe oure hartes pure  
and cleane, from all euill thoughtes, and carnal lu-  
stes. For if that be once infected and corrupte, we  
fall hedlonge into all kynde of vngodlynes. Thys  
shal we easly do, if, when we fele inwardly, that Sa-  
than oure olde enemy tempteth vs vnto whooredō,  
we, by no meanes consente to hys craftye suggesti-  
ous, but valiauntly resiste, and withstande hym, by  
stronge sayth in the woorde of God, obiectinge a-  
gaynst hym alwayes in oure harte, this commaun-  
demente of God: *Scriptum est, non merchaberis.* It is  
written, thou shalt not commit whooredome. It shall  
be good also for vs, ener to lyue in the feare of God,  
and to set before oure eyes, the greuous threatenin-  
ges of God, agaynste all vngodly synners, and to  
consider in oure mynde, howe fylthy, beastly, and  
shorte, that pleasure is, wherunto Sathan moueth  
vs. And agayn, hols the payne appoynted for that  
sinne, is intollerable, and euerlasting. Moreover, to  
be a temperate & sobrietie in eatyng & drynkyng,  
to eschewe vncleane communicaciō, to auoyde al fyl-  
thy company, to seee ydlenes, to delight in reasyng  
holy scripture, to watche in godly prayers, & betu-  
aule meditations: and at all tymes, to exercise some

Remedies  
whereby to  
auoyde forni-  
cations & adul-

AGAINST ADULTERY.

godly trauayles, shall helpe greatly vnto the esche-  
winge of whoredome.

AND here are all degrees to be monyshed, whe-  
ther they be marped, or vnmарped, to loue chastitie,  
and cleennes of lyfe. For the marped are bounde by  
the lawe of God, so purely to loue one an other, that  
neyther of them seke any straunge loue. The man  
musse onely cleue to hys wyfe, and the wyfe agayne  
onely to her husband: they musse so delighte one in  
an others companye, that none of them couit any o-  
ther. And as they are bounde, thus to lyue together  
in al godlines and honesty, so like wyse is their due-  
tye, vertuously to bynge by their chyldren: and to  
prouide, that they fall not into Satans snare, nor  
into any vncleennes; but that they come pure and  
honeste vnto holy wedlocke, when tyme requyryeth.  
So like wyse ought all masters and rulers to pro-  
uide, that no whoredome, nor any popete of vncle-  
nes, be vsed emonge thei seruantes. And agayne,  
they that are single, and feele in thei selles, that  
they cannot liue without the company of a woman,  
let them get wyfes of their owne, and so lyue Godly  
together. For it is better to mary, then to burne.

i. Cori. vii

And to auoyde fornicacion, saith the Apostle, lette  
every man haue hys owne wyfe, and every woman  
her owne husbände. Finally, all suche as feele in  
them selles, a sufficiency and habilitie (throughe the  
operacion of Gods spirite) to leede a sole and conty-  
nent lyfe, let them prayse God for hys gifte, and seke  
all meanes possible, to maynteyne the same: As by  
readyng of holy scriptures; by godly meditations;  
by continuall prayers; and suche other vertuous  
exercyses

# AGAINST ADULTERY.

exercises. If we all on this hope will endeavour our  
selves, to eschewe fornication, adultery, and all un-  
cleannes, and leade our lyfes in all Godlynes, and  
honestye, seruyng God with a pure and cleane  
harte, and glorifyng hym in our bodies, by lea-  
dyng an innocent lyfe, we maye be sure, to  
bee in the numbre of those, of whome  
our saviour Christe speaketh in  
the Gospell, on this manner.

**Blessed are the pure in  
harte, for they shall**

Math. v

**see God: to who,**

**me alone,**

**be all**

**glory, honour,**

**rule, and power, wor-**

**des, withoute**

**ends.**

**AMEN.**

**C**

**C**An homelie agaynst conten-  
tion and brawling.



**H**ys vayne (good christen people)  
shalbe declared vnto you, the vn-  
profitablenes, and harmful vbo-  
mity of contention; stryfe and de-  
batest; the entence, that when you  
shalt be (as it were in a table payn-  
red before your eyes) the euil fau-  
rednes, and deformity of this most detestable vice,  
your stomackes maye be moued; to ryse agaynst it,  
and to detest & abhorre that synne, which is so much  
to be hated, and so pernicious and hurtful to al mē.  
But emong all kyndes of contention, none is more  
hurtfull, then is contention in matters of religion.  
Eschewe (saith sainte Paul) foolish and vnlearned  
questions, knowyng, that they breed strife. It beco-  
meth not the seruaunt of. God, to fighte or stryue,  
but to be meke towarde all men. This contention &  
strife was in sainte Pauls tyme, emonge the Co-  
rinthians, and is at this time, emonge vs Englishe  
men. For to many there be, which vpon the Aleben-  
ches or other places, delight to propounde certayne  
questions, not so muche perteyning to edificacion,  
as to bainglozy and ostentacion: and so vnsoberly  
to reason and dispute, that when neyther partye wil  
geue place to other, they fall to chydnyng and contē-  
cion, and somtyme from hote wordes, to further in-  
conueniēce. Saint Paul could not abyde to heare  
emong the Corinthians, these wordes of disorde or  
dissencion: I holde of Paule, I of Cephas, and I of  
Apollo. What would he then say, if he hearde these  
wordes

i. Timo. i  
ii. Timo. ii

i. Cor. iii.

woordes of contention: (whiche be now almoste in  
 every mans mouth) he is a pharisee, he is a gospeler,  
 he is of the new sorte, he is of the olde saythe, he is a  
 new broched brother, he is a good catholique father,  
 he is a papist, he is an heretique. Oh how the church  
 is divided. Oh how the cyties be cutte & mangled.  
 Oh how the coote of Christ, that was without seame,  
 is all to rent & torne. Oh body mysticall of Christ,  
 where is that holy & happy unitie, out of the which,  
 whosoever is, he is not in Christ. If one membre be  
 pulled from another, where is the body? If the body  
 be drawe fro the head, where is the life of the body?  
 We cannot be tormented to Christ our head, except we  
 be glued with concord & charitie, one to another: for  
 he that is not in this unitie, is not of the church of  
 Christ, whiche is a congregatio, or unitie together,  
 & not a division. Sainct Paul saith: that as long  
 as emulation, contention, and factions, be amonge  
 vs, we be carnal, and walke according to the fleshy  
 man: And sainct James saith: If you haue bitter  
 emulation, & contention, in your hartes, glorye not of  
 it: for where as contention is, there is inconstancy, &  
 all euill deades. And why do we not heare, I. Paule,  
 which prayeth vs, where as he might commaund vs,  
 sayng: I beseeche you, in the name of our Lord Iesus  
 Christ, that you will speake of one thinge, & that there  
 be no dissencion among you, but that you will be one  
 whole body, of one mynde, & of one opinio in the truth.  
 If his desire be reasonable & honest, why do we not  
 graunt it, if his request be for our profit: why do we  
 refuse it. And if we list not to heare by persuation of  
 prayer, yet let vs heare his exhortacio, when he saith:

i. Cor. iii

James. iii

i. Cor. i

Ephe. iiiii

I exhorte you, that you walke, as I becometh the  
 doctacion in the whiche you be call'd, with all sub-  
 mission and mekenes, with lowly and softenes of  
 mynde, bearinge one another by charite, laboure-  
 to kepe the bounde of the spirit, by the bond of peace:  
 for there is one body, one spirit, one sayth, one bap-  
 tisme. There is (he saith) but one body, of & whiche  
 he can be a lively membre, that is at variance to  
 the other membres. There is one spirit, whiche top-  
 neth and knitteth all thynges in one. And how can  
 this one spirit reigne in vs, when we emonge our  
 selves be divided? There is but one sayth, and howe  
 can we then saye, he is of the olde sayth, and he is of  
 the new sayth? There is but one baptisme, and the  
 shall not all they, whiche be baptized, be one. Con-  
 tention causeth division, wherfore it oughte not to  
 be among christians, whome one sayth and baptisme,  
 topneth in an unitie. But if we contempne since  
 Pauls requeste and exhortaciō, yet at the least let  
 us regarde this obtestacion, in the whiche he doth  
 very earnestly charge vs, and (as I may so speake)  
 condure vs in this touch and maner: If there be  
 any consolation in Christe, if there be any comforte  
 of love, if you have any communion of the spirit, if  
 you have any bowelles of pitie and compassiō, ful-  
 fill my toye, being all thus affected, havinge one  
 charite, beinge of one mynde, of one opynion, that no-  
 thyng be done by contention, or vainglorie. Who is  
 he, that hath any bowelles of pitie, that will not be  
 moved with these wordes so pithe: whose hart is so  
 stomp, but that & sworde of these wordes (whiche bee  
 more sharpe then any two edged sword) maye not  
 cutte

Eph. 4. 32

Eph. 4. 32

Philip. ii

Phil. 2. 2

OF CONTENCION.

cutte and breake a sword: Wherefore, let vs ende-  
uour our selves to fulfil s. Pauls ioye, here in thys  
place, whiche shalbe at length to our greate ioye in  
another place. Let vs so reade the scripture, that by  
readyng thereof we maye be made the better liuers,  
rather then the more contentious disputers. If any  
thyng is necessary to be taught, reasoned, or dispu-  
ted, let vs do it with al mekenes, softnes, and lenitie.  
If any thyng shall chaunce to be spoken vnicouly,  
let one beate anothers frailtie. He that is faulty, let  
hym rather amende, then defend that, which he hath  
spoken amisse. Lett he falle by contencio, from a foo-  
lish error, into an obstinate heresie: for it is better  
to geue place meekly, then to winne victory, with  
the breach of charities, which chaureth, where euery  
man will defende his opinion obstinately. If we be  
christen men, why do we not folowe Christe, whiche  
saith: heare of me, for I am meeke and lowely. In  
hath: Disciples muste leaue the lesson of his schole-  
master, and a seruant must obey the commande-  
ment of his master. He that is wise & learned, saith  
s. James) let hym shewe his goodnes by his good  
conuersacion, and sobernes of hys wisdom. For  
where there is enuy and contention, that wisdom  
commeth not from God, but is worldly wisdom,  
mans wisdom, and diuilly wisdom. For the  
wisdom that commeth from above, from the spi-  
rit of God, is chast and pure, corrupted with no euil  
affectiōs, it is quiet, meke and peaceable, abhor-  
ringe all desyre of contencio. It is tractable, obediet,  
not gredyng to beare, and so geue place to them,  
that teache better for their reformation. For there

Howe we  
shoulde reade  
the scripture.

Match. xi.

James. iij.

2. j.

shall

OF CONTENTION.

Shall neuer be an ende of struuinge and contention;  
if we contende, who in contention shalbe master; &  
haue the ouerhande: if we shall heape erreure vpon  
erreur, if we continue to defende & obstinately, which  
was spoke vnadvisedly, for truth it is, that stiffness  
in mainteyning an opinio, breedeth contention, brau-  
lyng and chiding, whiche is a vice among all other,  
most pernicious and pestilent to comon peace and  
quietnes. And as it standeth betwixt two persons &  
parties, (for no man commonly doth chide with him-  
self) so it comprehendeth two most detestable vices:  
the one is picking of querelles, with sharpe and co-  
tencious wordes: the other standeth in froward an-  
swering, and multipling euil wordes againe. The  
first is so abhominable, that sainte Paul saith, if  
any & is called a brother, be a worshippinge of idoles,  
a brauler, or picker of querels, a thefe or an extorci-  
oner, with him that is suche a man, se that ye eate not.  
Now here consider that sainte Paul nameth a  
brawler, a brauler, or a picker of querels, among thie-  
fes and idolaters; and many tymes commeth lesse  
hurt of a thief, then of a railing tongue: for the one  
taketh away a mannes good name, the other taketh  
but his riches, which is of much lesse value & esti-  
macion: then is his good name. And a thief hurteth  
but him, from whom he stealeth: but he that hath an  
euil tongue, troubleth all the towne where he dwel-  
leth, & sometyne the whole countrey. And a railing  
tongue is a pestilence so full of contagiō, that sainte  
Paul willett christian men to forbear the copany  
of suche, and neither to eate nor drinke with them.  
And where as he will not, that a Christian woman  
shoulde

i. Cor. v.

Against que-  
rell pickings.

i. Cor. vi

shoulde forsake her husband, although he be an in-  
 fidele, nor that a christian seruaunt should departe  
 from his master, whiche is an infidele and heathe,  
 and so suffer a christian man to kepe company with  
 an infidel: yet he forbiddeth vs to eat or drink with  
 a scolder, or a querel picker. And also in 1. vi. chapt.  
 to the Cor. he saith thus: Be not deceiued, for nei-  
 ther fornicators, neither worshippers of ydols, nei-  
 ther thieues nor dronkards, neither cursed speakers  
 shall dwell in the kyngdom of heaue. It must nedes  
 be a great fault, that doeth moue & cause the father,  
 to disherite his natural sonne. And how ca it other-  
 wise be, but that this cursed speakynge, must nedes  
 be a most dampnable synne, the whiche doeth cause  
 God, our moste merciful & louing father, to deprive  
 vs of hys moste blessed kyngdom of heaue. Against  
 the other synne, that standeth in requiting taunt for  
 taunte, speaketh Christe himselfe: I saue vnto you  
 (saith our sauior Christe) resiste not euill, but loue  
 your enemies, and saue well by them, that saue euill  
 by you, do well vnto them, that do euill to you, and  
 praye for them, that do hurte and pursue you, that  
 you maye be the chyldren of your father, whiche is  
 in heauen, whoo suffereth hys synne to ryse, bothe  
 vpon good and euill, and sendeth hys rayn both to  
 the iuste and vniuste. To this doctrine of Christe,  
 agreeth very well the teaching of sainte Paule, that  
 electe vessell of God, who cealeth not to exhorte and  
 call vpon vs, sayynge: blesse them that curse you,  
 blesse (I saue) and curse not, recompense to no man  
 euill for euill, if it be possible (asmuche as lieth in  
 you) lyue peaceably with all men.

1. Cor. vi.

Against fro-  
ward answers  
ryng.

Math. v.

Roma. xii.

Deu. xxxii: Dearely beloued auenge not your selves, but rather geue place vnto wrath, for it is written: vengeance is mine, I will reuenge saith the Lorde. Therefore, if thyne enemye hunger, fede hym, if he thirst, geue hym drinke, be not ouercome with euill, but ouercome euill with goodnes. All these be the

An objection, woordes of s. Paule. But they that be so full of stomache, and sette so muche by them selves, that they may not abyde so muche as one euill worde to bee spoken of them, peraduenture will saye: if I be euill reuiled, shall I stand still like a goole, or a foole, with my finger in my mouth? Shall I be such an ydiot & disorder, to suffre euery man to speake vpon me, what thei list, to raile what thei liste, to spewe out all their venyme agaynst me, at thei pleasures? Is it not conuenient, that he that speaketh euill, shoulde be answered accordingly? If I shall vse this lenitie and softnes, I shall both encrease mine enemies frowardnesse, and prouoke other to do lyke. Suche reasons

An answer make they, that can suffre nothyng, for the defence of their impacience. And yet, if by froward aunsweryng to a froward person, there were hope to remedy his frowardnesse, he should lesse offende & should so aunswer, doynge the same not of yre, or malice, but onely of that intent, that he that is soo frowarde or malicious, may be reformed. But he that can not amende another mans faulte, or cannot amende it without his owne faulte, better it were & one should perishe, then two: then if he cannot quiete him with gentle woordes, at the least let him not folowe him, in wicked & uncharitable woordes. If he can pacifie him with suffering, let him suffre: if not, it is better to suffre

to suffre euil, then to do euil, to saye wel, then to say euill: for to speake well against euill, commeth of the spirite of God, but to rendze euill for euil, commeth of the contrary spirite. And he that cannot temper ne rule his awn pze, is but weake and feble, and rather moze lyke a woman oz a child, then a stronge man. For the true strength and mālines, is to ouercome wꝛath, and to despice iniury, and other mēes folishnes. And besides this, he that shall despice the wꝛonge dooen vnto hym by his eneyme, euery man shall percepue, that it was spoken oz doen withoute cause, where as contrary, he that doeth fume & chafe at it, shall help the cause of his aduersary, geuyng suspicion that the thyng is true. And so in goyng about to reuenge euil, we shew our selves to be euil, and while we will punish and reuenge another mānes folly, we double and augment our awne folly. But many pretendes fynd thei, that be wilful, to colour their impacience. Whye enemy (saye they) is not worthy to haue gentle wordes oz dedes, beyng so ful of malice, oz frowardnes. The lesse he is worthy the moze arte thou allowed of God, the moze arte thou commended of Christe, for whole sake thou shouldest render good for euill, because he hath commaunded the, & also deserued that thou shouldest so do. Thyne neighbor hath peraduenture with a word offended the: cal thou to thy remembraunce, with howe many wordes & dedes, how greuously thou hast offended thy lord God. What was man, whē Christe dyed for hym? Was he not his eneyme, and vnworthy to haue his fauor and mercye? Euen so, with what gentlenes & pacience doeth he forbeare, & tol-

lerate the, although he is dayly offended by thee. Forgeue therfore a lighte trespase to thy neighbor, that Christ maye forgeue thee, many thousandes of trespasses, which arte every daye an offendor. For if thou forgeue thy brother, beyng to the a trespasser, then hast thou a sure signe and token that God wyl forgeue thee, to whom all men be debtors or trespassers. How wouldest thou haue God mercifull to thee, if thou wilt be cruel vnto thy brother? Canst thou not finde in thyne harte to do that toward an other, that is thy felowe, which God hath done to thee, that arte but his seruauant? Dought not one sinner to forgeue another, sayng that Christ which was no synner, did praye to his father for them, that withoute mercy and dispitfully put hym to death: Who, when he was reuiled, did not vse reuilyng wordes again, and when he suffered wrongfully, he did not threaten, but gaue all vengeance to the iudgemente of his father, whiche iudgeth righteously. And what crakest thou of thy hed? If thou labor not to be in the body, thou canst be no membre of Christ: if thou follow not the steppes of Christ, who (as the Prophete saith) was led to death like a lambe, not openyng his mouthe to reuilyng, but openyng his mouth to prayng for them that crucified him, sayng: Father, forgeue them, for they cannot tel what they do. The whiche exaple, anone after Christ, saint Stephen did folow, and after saint Paule: We be euill spoken of (saith he) and speake well, we suffre persecution & take it paciety, When curse vs, & we getly entreate. Thus saint Paule taught that he did, & he did that he taught: Blesse you (saith he) them & persecute

i. Peter. ii.

Esa. liii.

Luke. xxiii

Actes. vii.

i. Cor. xiii.

OF CONTENCION.

reute you, blesse you & curse not. It is a great thyng to speake wel to thy aduersary, to whom Christ doth commaund the to do wel: Dauid when Semai did call him al to naught, did not chide again, but saide patiently: suffre him to speake euil, if perchaunce the Lorde will haue mercy on me. Histories be full of examples of Heathen men, that toke very mekely, bothe opprobrious wordes, & iniurious dedes. And thal those Heathen men, excell in patience, vs þ pro- fesse Christ, the teacher & example of all paciēce. Alexander when one did rage against him, in reuilinge of him, he was nothing moued, but said: go to, go to, speke against me as much, & as oft as thou wilt, and leaue out nothyng, if perchaunce by this meanes, thou maiest discharge the of those naughtie thynges, with the which it semeth, that thou arte full laden. Many men speake euill of all men, because they can speake wel of no man. After this sorte, this wise man auoyded from hym, the iniurious wordes spoken vnto him: imputyng and laiyng them to the naturall sickenes of his aduersary.

**PERICLES**, when a certayn scolder, or a railing felow did reuile him, he answered not a worde again, but went into a gallery, & after toward night, when he wente home, this scolder folowed him, raging still more & more, because he sawe the other to let nothyng by him. And after that he came to hys gate, (being darke night) Pericles commaunded one of his seruantes to light a torch, & to hyng þ scolder home to his awn house. He did not only in quietnes suffre this brawler paciētly, but also recōpensed an euil turne with a good turne, & þ to his enemye.

OF CONTENCION.

Is it not a shame for vs that professe Christe, to be worse then heathen people, in a thyng chetye pertyning to Christes religion? Shall Philosophie perswade them moze, then Gods woorde shall perswade vs? Shall natural reason preuaile moze with them, then religion shall do with vs? Shall mans wisdom leadethem to that thyng, wherunto the heavenly doctryne cannot leade vs? What blyndnesse, wilfulnesse, or rather madnesse is this? Petre being prouoked to angre with many contumelious wordes, answered not a worde. But we stirred but with one litle worde, what tragedyes do we moue. How do we fume, rage, stampe, and stare like madde men. Many men of euery trifle, will make a great matter, and of the sparke of a litle worde, will kindle a great fyre, takyng all thinges in the worst parte. But how much better is it, and more like to the example and doctrine of Christe, to make rather of a great faulte in our neighbour, a smal fault, reasoning with our selves after this sort: he spake these wordes, but it was in a sodaine heate, or the drinke spake them, & not he, or he spake the at the mooue of some other, or he spake them, being ignorant of the truth, he spake them not againste me, but againste hym whome he thoughte me to be. But as touching euill speaking, he is ready to speake euill againste other men: he will lette hym examine himselfe, whether he be faultlesse and cleare of the faulte, whiche he fyndeth in an other. For it is a shame, when he blameeth an other for any faulte, is guilty hymselfe, either in the same faulte, either in a greater. It is a shame for hym that is blynde, to call an other man blynde,

Reasons to  
moue me fro  
quere pickyng.

OF CONTENCION.

man blinde: and it is more shame for hym that is whole blinde, to call hym blinkerd, that is but poze blynd. for this is to se a strawe in another mannes eye, whē a man hath a blocke in his awne eye. Then let hym consider, that he that blyeth to speake euill, shall comonly be euill spoken of again. And he that speaketh what he will for his pleasure, shalbe compelled to hear that he would not, to his displeasure. Moreover, let hym remembre that sayng, that wee shall geue an accompt for every idle woorde. Howe muche more then shall we make a reconyng for our sharpe, bitter, brawling, & chiding wordes, whiche prouoke out brother to be angry, & so to the breach of his charitie. And as touchyng euill aunsweryng, although we be neuer so muche prouoked by other menes euill speakyng, yet we shall not folow their frowardnes by euill aunsweryng, if we consider, that anger is a kind of madnesse, & that he whiche is angry, is (as it wer for the tyme) in a phrenesie. Wherefore, let hym beware, least in his fury he speake any thyng, wherof afterward he maye haue iust cause to be sorry. And he that will defende, that anger is no fury, but that he hath reason, euen when he is moste angry, then let hym reason thus with hymself, whē he is angry. Now I am so moued and chafed, that within a litle while after, I shalbe otherwaies minded: wherfore then should I now speake any thyng in mine anger, whiche hereafter, when I would fainest, cannot be chaunged. Wherefore shall I do any thyng now, bepng (as it wer) out of my wytte, for the whiche, whē I shall come to my self again, I shalbe very sadder. Why doth not reason? Why dooth not

Matth. xii.

Reasons to moue me fro froward and cowering.

OF CONTENCION.

godlinesse: Yea, why doth not Christ obtaine a thing  
now of me, which hereafter, tyme shall obtaine of me:  
If a man be called an adulterer, blurer, drunkard,  
or by any other contumelious name, let hym consi-  
dere earnestly, whether he be so called truly or falsly:  
if truly, let hym amend his fault, that his aduersa-  
ry maie not after, woorthely charge hym with suche  
offences: if these thynges be laid against hym falsly,  
yet let hym conside, whether he hath geuen any oc-  
casion, to be suspected of suche thynges, & so he may  
both cut of that suspicion, wherof this slander shoulde  
arise, and in other thynges shall liue more warily.  
And thus vsyng our selves, we maie take no hurte,  
but rather muche good, by the rebukes & slanders  
of our enemy. For the reproche of an enemy, may be  
to many men a quicker spur to the agyement of  
their life, then the gentle monition of a frend. Phil-  
lippus the kyng of Macedony, when he was evil  
spoken of by the chief rulers of the cite of Athens,  
he did thank them hartely, because by them, he was  
made better, bothe in his wordes and deedes: for A-  
ludy (saied he) bothe by my saynges and doynge  
to proue them liars. This is the best waie, to refell  
a mannes aduersary, so to liue, that all, whiche shal  
knowe his honestie, maie beare witnesse, that he is  
slandered vniworthely. If the faulte wherof he is  
slandered, be suche, that for the defence of his hone-  
stie, he must nedes make aunswere, yet let hym aun-  
swere quietly and softly, on this fashon, that those  
faultes be laid against hym falsly. For it is truch &  
Prouer. xy. the wiseman saith: a soft aunswere allwayeth anger,  
and a hard and sharpe aunswere doth stirre by rage  
and

OF CONTENCION.

& fury. The sharpe answer of Abal, did prouoke i. Reg. xxv. Dauid to cruell vengeance, but the gentle wordes of Abigail quenched the fire again, that was all in a flame. And a speciall remedy againt malicious tongues, is to arme our selves with patience, mekenesse, and silence, leaste with multiplying wordes with the enemy, we be made as euill as he. But they that cannot beare one euill worde, peraduenture for their owne excusacion, will alledge that, whiche is written: he that despicerh his good name is cruell. Also we rede: answer a foole, accordyng to his foolishnes. And our Lord Iesus did hold his peace at certain euill saynges, but to some, he answered diligently. He heard men call hym a Samaritayne, a Carpenters sonne, a wine drynkar, and he helde his peace: but when he heard them saie, thou hast a deuel within thee, he answered to þe earnestly. Truth it is in deede, that there is a tyme, when it is conuenient to answer a foole accordyng to his foolishnesse, leaste he should seme in his owne conceipt to be wise. And sometyme it is not profitable to answer a foole, accordyng to his foolishnesse, leaste the wise man bee made like to the foole. When once infamie is toyned with the perill of many, then it is necessary, in answering, to be quicke & ready. For we rede þ many holy men of good seales, haue sharply and fiercely, both spoken & answered tyrantes & euill men: which sharpe wordes, proceeded not of anger, rancor, or malice, or appetite of vengeance, but of a feruent desire to bring them to the true knowledge of God, and from vngodly liuyng, by an earnest & sharpe oburgacion & chiding. In this seale

mailed

part

plaid

In Obiectis.

Pro. xxvi.

Ihon. xiii.

the 10th

Answer.

mailed

the 10th

Z.ij. saint

OF CONTENCION.

Matth. iii. saint Iohn Baptiste called the Pharisees, Adders  
Galat. iii. broode, and, s. Paule called the Galathians, fooles,  
Tit. i. and the men of Crete, he called liars, euill beasts, &  
Philip. iii. floggy bellies, & the false Apostles, he called dog-  
ges and craftie workemen. And this zeale is godly,  
and to bee allowed, as it is plainly proued by the  
example of Christ, who although he was the fountaine  
and spring of all mekenes, gentlenes and softnesse:  
Mat. xxiii. yet he calleth the obstinate Scribes and Pharisees,  
blynd guydes, fooles, painted graues, hypocrites,  
serpentes, adders broode, a corrupt and wicked gene-  
ration. Also he rebuketh Peter egerly saying: go be-  
Matth. xvi. hynd me sathan. Likewise, s. Paule reproveth egi-  
Actes. xiii. mas, saying: O thou full of all craft, and guyle, ene-  
my to al iustice, thou ceaseest not to destroy the right  
waies of God: And now lo, the hande of the lord is  
vpon thee, and thou shalt be blynde, and not se for a  
tyme. Also s. Peter reprehendeth Ananias very shar-  
pely, saying: Ananias, how is it that sathan hath fil-  
led thy harte, that thou shouldest lye vnto the holy  
ghost? This zeale hath been so feruent in many good  
men, that it hath stirred the not onely to speake bit-  
ter and eger wordes: but also to do thynges, whiche  
might seme to some, to be cruell; but in deede, they be  
very iuste, charitable, and Godly, because they were  
not doen of ire, malice or contentious mynde, but of  
a feruent mynd to the glory of God, and the correc-  
tion of synne, executed by men, called to that office.  
Ihon. ii. For in this zeale, our Lorde Iesus Christ did byrue  
Exo. xxxii. with a whippe, the drams and sellers out of the tem-  
ple. In this zeale, Moses brake the two tables, whi-  
che he had receiued at Gods hande, when he sawe  
the

the Israelites dauncyng aboute a calfe, and caused  
to bee killed: xxiij. Of his stone people: In this  
zeale, Phinees the sonne of Eleazar, did thrust the  
rowe with his sword, zaniaby and Cosby, whom he  
found together ioynd in the act of lechery. Where-  
fore now to returne againe to contentious wordes,  
and specially in matters of religion, & Gods worde  
(whiche woulde be vled with all modestie, sobernelle  
and charitie) the wordes of S. James ought to bee  
well marked, and borne in memory, where he saith:  
that of contention riseth all euill. And the wise kyng  
Salomon saith: honoz is due to a man that keepeth  
hymself from cōtencion, and all that myngle them  
selves therewith, be fooles. And because this vice is  
so muche hurtfull to the societie of a commō wealth  
in all wel ordyzed cities, these common brawlers and  
skolders be punished with a notable kynd of pain:  
as to be set on the cōtyngstole pillers, or suchelike.  
And they be vnworthy to liue in a common wealth,  
the whiche do as much as lieth in them, with braw-  
lyng and skoldyng, to disturbe the quietnes & peace  
of the same. And wherof cometh this contention,  
strife and variance, but of pride & bawtyng. Let  
vs therefore humble our selves vnder the mighty  
hande of God, whiche hath promised to reffe hym  
them, that be humble and lowe in spirite. If we bee  
good and quiete Christian men, let it appere in our  
speech and tongues. If we haue forsaken the de-  
uill, let vs blyd no more deuillish tongues. He that  
hath been a ralyng skolder, now let hym be a sober  
counsaillor. He that hath been a malicious flander-  
er, now let hym be a louyng cōfessor. He that hath  
been

Num. xxv.

But these ex-  
ples are not  
to be folowed  
of every body  
but as men be  
called to of-  
fice and set in  
authoritie.  
James. iiii.

Prover. xx.

1. Peter. v.  
Luke. i.

Z. iij.

been

OF CONTENCION.

been a baine raiser, now let hym be a ghostly teacher.  
 He that hath abused his tongue in cursing, now let  
 hym vse it in blessing. He that hath abused his tong  
 in euill speaking, now let hym vse it in speaking  
 well. All bitternesse, anger, railing, and blasphemie,  
 let it be anoyded from you. If you maie, and it bee  
 possible, in no wise bee angry. But if you maie not  
 be cleane dyde of this passion, then yet so temper &  
 chide it that it stirre you not to contencion & brau-  
 lling. If you be prouoked with euill speaking, arme  
 your self with patience, lenitie, & silence. either spea-  
 king nothing, or els heying very soft, meke and ge-  
 ntele almost swaying. Overcome thone aduersaries w  
 benefites & gentleness. And aboue all thynges, kepe  
 peace & vnitie, be no peace breakers, but peace ma-  
 kers. And then there is no doubt, but that God, the  
 author of comfort and peace, will graunt his peace  
 of conscience, and such concord and agreement, that  
 with one mouthe and mynde, we maie glorify God,  
 the father of our lorde Jesus Christ: to whom  
 be all glory now and euer. Amen.

**I**n greater that folow Homilies of fasting  
 praying, Alms dedes: of the Natyuite,  
 Passio, Resurreccion, & Ascencion of our  
 sauior Christ: of the due receiuyng of his  
 blessed body and bloud, vnder the fouene of breade  
 and wine, against Idleness, against Gluttony and  
 Drunkennesse, against Concupiscence, against En-  
 uie, Ire & Malice, with many other matters, as well  
 frutifull as necessary, to the edifying of churche  
 people, & the encrease of godly liuyng. Amen.  
 God saue the kynge.

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As the yere of our Lorde.

M.D.XLVII.

*Cum privilegio ad impre-  
mendum solum.*



